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THE COMPLETE WORKS OF
COUNT TOLSTÓY

VOLUME XV.



THE FOUR GOSPELS
HARMONIZED AND
TRANSLATED 3 2

By COUNT LEV N. Tolstoy

Translated from the Original Russian by

LEO WHEELER

Author of "The Kingdom of God is Within You" and "How to Live"



The Last Supper

Photogravure from Drawing by Alexandre Bida



The Last Supper

THE FOUR GOSPELS
HARMONIZED AND
TRANSLATED 2 2

VOLUME II.

By COUNT LEV N. TOLSTÓY

Translated from the Original Russian and Edited by

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BOSTON & DANA ESTES &
COMPANY & PUBLISHERS

EDITION DE LUXE

Limited to One Thousand Copies,

of which this is

No. 411

Copyright, 1904

BY DANA ESTES & COMPANY

Entered at Stationers' Hall

Colonial Press : Electrotyped and Printed by
C. H. Simonds & Co., Boston, Mass., U. S. A.

CONTENTS

CHAPTER	PAGE
VII. PROOF OF THE TRUTH OF THE TEACHING. DEMANDING PROOFS OF CHRIST	3
VIII. THERE IS NO OTHER LIFE. OF THE REWARDS IN THE KINGDOM OF GOD	78
IX. THE OFFENCES	137
X. THE STRUGGLE AGAINST THE OFFENCES	228
XI. THE FAREWELL DISCOURSE	285
XII. THE VICTORY OF THE SPIRIT	326
CONCLUSION TO THE INVESTIGATION OF THE GOSPEL	352
SHORT EXPOSITION OF THE GOSPEL	367
CONTENTS OF GOSPEL IN BRIEF	386
CONCLUSION	389



LIST OF ILLUSTRATIONS

	PAGE
THE LAST SUPPER (<i>p. 254</i>)	<i>Frontispiece</i>
JESUS AND THE MAN BORN BLIND	34
THE PARABLE OF THE VINEYARD	91
SAINT MATTHEW	176
DENIAL OF PETER	328
CHRIST BEFORE PILATE	338

THE FOUR GOSPELS
HARMONIZED AND TRANSLATED

Volume II.

1881 - 1882

THE FOUR GOSPELS

HARMONIZED AND TRANSLATED

CHAPTER VII.

PROOF OF THE TRUTH OF THE TEACHING. DEMANDING PROOFS OF CHRIST

SERVING God consists only in doing the work of God. Man's life is from God. The true life is the life in God. The life in God consists in doing the will of God. The will of God is in the law of God; the law of God consists in not being angry at men; in not seeking the love of woman; in not binding oneself by promises and oaths; in not resisting evil, and in making no distinction between foreigners and countrymen. Only in the life of the flesh can one do the will of God. The life of the flesh is food for the execution of the will of God. The will of God can be executed only by works. The teaching of Jesus is the teaching about the works of life. Serving God consists in doing the work of God, and so it cannot be proved by words.

11. Καὶ ἐξῆλθον οἱ
Φαρισαῖοι, καὶ ἤρξαντο
συζητεῖν αὐτῷ, ζητοῦντες
παρ' αὐτοῦ σημεῖον ἀπὸ
τοῦ οὐρανοῦ, πειράζοντες
αὐτόν.

Mark viii. 11. And
the Pharisees came
forth, and began to
question with him, seek-
ing of him a sign^a from
heaven,^b tempting him.

11. And the Pharisees
came out, and began to
dispute with him, trying
to get proofs from him
and investigating his
teaching.

12. Καὶ ἀναστενάζας τῷ πνεύματι αὐτοῦ λέγει, Τί ἡ γενεὰ αὕτη σημεῖον ἐπιζητεῖ; ἀμήν λέγω ὑμῖν, Εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον.

54. Ἐλεγε δὲ καὶ τοῖς ὄχλοις, Ὅταν ἴδῃτε τὴν νεφέλην ἀνατέλλουσαν ἀπὸ δυσμῶν, εὐθὺς λέγετε, Ὁμβρος ἔρχεται· καὶ γίνεταί οὕτως.

55. Καὶ ὅταν νότον πνέοντα, λέγετε, Ὅτι καύσων ἔσται· καὶ, γίνεταί.

56. Ὑποκριταί, τὸ πρόσωπον τῆς γῆς καὶ τοῦ οὐρανοῦ οἴδατε δοκιμάζειν· τὸν δὲ καιρὸν τοῦτον πῶς οὐ δοκιμάζετε;

57. Τί δὲ καὶ ἀφ' ἐαυτῶν οὐ κρίνετε τὸ δίκαιον;

38. Τότε ἀπεκρίθησάν τινες τῶν γραμματέων καὶ Φαρισαίων, λέγοντες, Διδάσκαλε, θέλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν.

29. Τῶν δὲ ὄχλων ἐπαθροισμένων ἤρξατο λέγειν, Ἡ γενεὰ αὕτη πονηρὰ ἐστὶ· σημεῖον ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου.

30. Καθὼς γὰρ ἔλεγετο Ἰωνᾶς σημεῖον τοῖς Νινευίταις, οὕτως ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου τῇ γενεᾷ ταύτῃ.

31. Βασίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῶν ἀνδρῶν τῆς γενεᾶς ταύτης, καὶ κατακρινεῖ αὐτούς· ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς

12. And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation.

Luke xii. 54. And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is.

55. And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass.

56. Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time? 57. Yea, and why even of yourselves judge ye not what is right?

Matt. xii. 38. Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

Luke xi. 29. And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet.

30. For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.

31. The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of

12. And suffering in spirit, he said, What? These people want proofs? Can there be any proofs for these men?

54. And he said to the people, When you see a cloud in the west, you suppose that there will be rain, and so it happens.

55. And when it blows from the south, you suppose that it will be good weather, and so it happens.

56. You are able to comprehend the appearance of earth and of heaven, but this life you do not comprehend.

57. Why do you not judge correctly about yourselves?

38. Then some of the disciples turned to Jesus, and said, Teacher, we should like to see proofs of thy teaching.

29. And when the people were gathered, he began to speak, This tribe seeks proofs, but they shall have no other proof than what Jonah had.

30. And since Jonah was a proof for the Ninevites, the same will be the proof of the son of man for this tribe.

31. If the queen of the south were brought to life and compared with the men of this generation, she would still appear more just than they, for she came from the utmost parts of the

ἀκούσαι τὴν σοφίαν Σολομώντος· καὶ ἰδοὺ πλείον Σολομώντος ὦδε.

32. Ἄνδρες Νινευὶ ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης, καὶ κατακρινοῦσιν αὐτήν· ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ· καὶ ἰδοὺ πλείον Ἰωνᾶ ὦδε.

1. Καὶ περιεπάτει ὁ Ἰησοῦς μετὰ ταῦτα ἐν τῇ Γαλιλαίᾳ· οὐ γὰρ ἤθελεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι ἐζητοῦν αὐτὸν οἱ Ἰουδαῖοι ἀποκτείνειν.

2. Ἦν δὲ ἐγγὺς ἡ ἐορτὴ τῶν Ἰουδαίων ἡ σκηνοπηγία.

3. Εἶπον οὖν πρὸς αὐτὸν οἱ ἀδελφοὶ αὐτοῦ, Μετάβηθι ἐντεῦθεν, καὶ ὑπάγε εἰς τὴν Ἰουδαίαν, ἵνα καὶ οἱ μαθηταὶ σου θεωρήσωσι τὰ ἔργα σου ἀ ποιεῖς.

4. Οὐδεὶς γὰρ ἐν κρυπτῷ τι ποιεῖ, καὶ ζητεῖ αὐτὸς ἐν παρρησίᾳ εἶναι· εἰ ταῦτα ποιεῖς, φανέρωσον σεαυτὸν τῷ κόσμῳ.

5. Οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον εἰς αὐτόν.

6. Λέγει οὖν αὐτοῖς ὁ Ἰησοῦς, Ὁ καιρὸς ὁ ἐμὸς οὐκ ἄρ᾽ ἐστιν· ὁ καιρὸς ὁ ὑμέτερος πάντοτε ἐστὶν ἔτοιμος.

7. Οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς· ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ αὐτοῦ, ὅτι τὰ ἔργα αὐτοῦ πονηρὰ ἐστίν.

8. Ὑμεῖς ἀνάβητε εἰς τὴν ἐορτὴν ταύτην· ἐγὼ

Solomon; and, behold, a greater than Solomon is here.

32. The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

John vii. 1. After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.

2. Now the Jews' feast of tabernacles was at hand.

3. His brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest.

4. For there is no man that doeth anything in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world.

5. For neither did his brethren believe in him.

6. Then Jesus said unto them, My time is not yet come: but your time is always ready.

7. The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.

8. Go ye up unto this feast: I go not up yet

earth to hear the wisdom of Solomon, but here it is more important for you.

32. If the men of Nineveh were brought back to life and compared with the men of this generation, they would appear more just, for they came to their senses after Jonah's preaching, but here is one more important than Jonah.

1. After this, Jesus walked in Galilee; he did not want to walk through Judea, because the Jews had condemned him to death.

2. And a Jewish feast was at hand,

3. And his brothers said to him, Go away from here, and go to Judea, that thy disciples may see before the others how thou servest God.

4. For no man will conceal his service of God, but every man seeks to show himself. If thou servest God in this manner, show thyself to the world.

5. For his brothers did not believe in his teaching.

6. Jesus said to them, My time has not yet come; but for you the time has, of course, come.

7. The world will not hate you; but me it hates, because I prove that the world's way of serving God is evil.

8. Go to this feast; but I cannot go to this

οὐπω ἀναβαλὼν εἰς τὴν
ἐορτὴν ταύτην, ὅτι ὁ
καιρὸς ὁ ἐμὸς οὐπω
πεπλήρωται.

9. Ταῦτα δὲ εἰπὼν
αὐτοῖς, ἔμεινεν ἐν τῇ
Γαλιλαίᾳ.

10. Ὡς δὲ ἀνέβησαν
οἱ ἀδελφοὶ αὐτοῦ, τότε
καὶ αὐτὸς ἀνέβη εἰς τὴν
ἐορτὴν, οὐ φανερώς, ἀλλ'
ὡς ἐν κρυπτῷ.

11. Οἱ οὖν Ἰουδαῖοι
ἐζήτουν αὐτὸν ἐν τῇ
ἐορτῇ, καὶ ἔλεγον, Ποῦ
ἐστιν ἐκεῖνος;

12. Καὶ γογγυσμὸς
πολὺς περὶ αὐτοῦ ἦν ἐν
τοῖς ὄχλοις. οἱ μὲν ἔλε-
γον, Ὅτι ἀγαθὸς ἐστιν·
ἄλλοι δὲ ἔλεγον, Οὐ·
ἀλλὰ πλανᾷ τὸν ὄχλον.

13. Οὐδεὶς μὲντοι
παρρησίᾳ ἐλάλει περὶ
αὐτοῦ, διὰ τὸν φόβον
τῶν Ἰουδαίων.

unto this^m feast; for my
time is not yet full
come.

9. When he had said
these words unto them,
he abode still in Galilee.

10. But when his breth-
ren were gone up, then
went he also up unto the
feast, not openly, but as
it were in secret.ⁿ

11. Then the Jews
sought him at the feast,
and said, Where is he?

12. And there was much
murmuring among the
people concerning him:
for some said, He is a
good man: others said,
Nay; but he deceiveth
the people.

13. Howbeit no man
spake openly of him for
fear of the Jews.

feast, for my time has
not yet come.

9. So he spoke, and he
remained in Galilee.

10. And when they
went away, he went
there, not for the feast,
but simply.

11. The Jews sought
him at the feast, and
said, Is he here, or not?

12. And there was
much contention about
him among the people:
some said that he was
a good man, and others
said, No, he misleads
the people.

13. But no one spoke
openly of him for the
fear of the Jews.

(α) *σημεῖον* means *proof*, and is in this sense used in the language of the gospels. Evidently it stood here in the sense of proof, and then *from heaven* was added, and the whole was transformed into a miracle. Here are the places where *σημεῖον* is unquestionably used in the sense of *proof*. The signification of miracle does not suit them in the least. But the meaning of proof fits all those places where it is translated by miracle :

Luke ii. 12. And this shall be a sign unto you ; Ye shall find the babe wrapped in swaddling-clothes, lying in a manger.

John ii. 18. Then answered the Jews, and said unto him, What sign shewest thou unto us, seeing that thou doest these things?

John vi. 30. They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work?

2 Cor. xii. 12. Truly the signs of an apostle were wrought

among you in all patience, in signs, and wonders, and mighty deeds.

2 *Thess.* iii. 17. The salutation of Paul with mine own hand, which is the token in every epistle: so I write.

In these passages it cannot mean anything but proof. In all the other passages it means the same, and only by stretching it can it be interpreted as miracle:

Matt. xxiv. 3. And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?

and elsewhere.

(b) Many texts have not *from heaven*.

(c) The word *hypocrites* is wanting in many texts.

(d) *καιρός* *temporal life*.

(e) The word *πονηρά* is wanting in many texts, and I prefer to leave it out.

(f) For as Jonah the prophet was in the belly of the whale for three days and three nights, so will the son of man be three days and three nights in the heart of the earth. Here there exists another variant, which is still more simple, and independent of the supposed resurrection. *καὶ καθὼς Ἰωνᾶς ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ νύκτας, οὕτως καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ γῇ.* Jonah the prophet was sent by God into Nineveh to preach to the Ninevites, but, foreseeing the enmity of the Ninevites, he did not go to them, but went into Spain; when a storm arose on the sea, he repented of his sins, and the sailors threw him into the sea. There a fish swallowed him and threw him out on the shore, and he went to the Ninevites, and converted them.

Jonah did not want to convert the Ninevites, but he was none the less led by the will of God to convert them.

The son of man did not wish to recognize his divinity in these people, but yet, by the will of God, he will turn them to the knowledge of God. And as Jonah departed from the execution of the will of God and was concealed in the belly of the whale, so the son of man departed from all, but, as the Ninevites were converted, so will the son of man be received.

(g) The meaning of the passage is this: the Pharisees and the learned demand proofs of the truth of the teaching. Jesus replies, The comprehension cannot be proved in any way. John has said, He who speaks the words of God is from God. And he who understands them, by this very fact puts the seal on the truth of the words. There are no proofs. But all men have always sought the comprehension, like the Ninevites and the queen of the south, who came to Solomon. I am revealing the comprehension to you, and you ask for proofs. You shall have no proofs.

(h) ὅτι ἐξήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι is used many times, as though it were a definite expression for a certain relation in which the Jews came to stand to him. In Chapter V. it says that they wanted to kill him for breaking the Sabbath. According to the law of Moses, he who broke the Sabbath was subject to death. So we must assume that ἐξήτουν ἀποκτεῖναι means, They tried him in order to sentence him to death.

(i) θεωρέω to be a spectator. Here it has to be translated, That they may see your works in the presence of others; or else the words make no sense. Why should he go into Judea that the disciples might see, since they saw even there? But the words, The works which thou dost, I translate by, Thy serving God, since the words τὰ ἔργα σου ἀποιεῖς have a definite and clear meaning: the life in God, the good life, serving God. The words are used in the following passages of the Gospel of John, and always with the same meaning:

III. 21. But he that doeth truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God.

I. 34. Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

V. 20. For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

36. But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

IV. 28. Then said they unto him, What shall we do, that we might work the works of God?

29. Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

This passage directly defines what is to be understood by works of God.

VI. 30. They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work?

X. 37. If I do not the works of my Father, believe me not.

XIV. 14. If ye shall ask anything in my name, I will do it.

(j) τὶ ποιεῖ ought to be translated by *does something*, but such a translation deprives the discourse of sense. Not every man who does something wants to show it to the world, but every man who professes the truth, who serves God for himself. To the word ποιεῖ must here be added ἔργα τοῦ θεοῦ; such contractions frequently occur. The whole expression is ποιεῖν ἔργα τοῦ θεοῦ, but frequently ἔργον alone or ποιεῖν alone is used, with the same meaning.

(k) The words, For his brothers did not believe in him, that is, in his teaching, clearly confirm the statement that ἔργα ποιεῖν refers to his teaching.

(l) οὐ δύναται is in John used in the sense of a simple future.

The conversation between the brothers and Jesus refers to this, that if he wishes to preach his teaching, he has a

chance to go to the feast, when there will be a large multitude, and then he can announce his teaching in the presence of all. Then the disciples will see the truth of his teaching in the presence of others. They insist that he should go to the feast. To this Jesus says, For you there is a time of week-days and of holidays, but for me there is no particular time. This is the very reason why they hate me, for I show that their whole worship is evil, that there are no holidays.

(m) The word *this* twice repeated shows once more that Jesus does not recognize the holiday.

(n) It says, Not openly but in secret. In relation to his coming to the feast, and in connection with what was said before, this word must mean that he did not come for the holiday, that he might be seen on the holiday, but for his own sake.

(o) ποῦ here designates doubt, as in Luke viii. 25. Then he said to them, Where is your faith? Knowing that he denied their faith, the Jews ask whether he came for the feast, or whether by his absence he denied the feast, and on that occasion they dispute about his teaching, but are afraid to say openly that he rejects the whole worship of the Jews.

JESUS' DISCOURSES WITH THE PHARISEES

14. Ἦδη δὲ τῆς ἑορτῆς μεσοῦσης, ἀνέβη ὁ Ἰησοῦς εἰς τὸ ἱερὸν, καὶ ἐδίδασκε.

John vii. 14. Now about the midst of the feast, Jesus went up into the temple, and taught.

14. In the middle of the feast Jesus entered the temple, and began to teach.

15. Καὶ ἐθαύμαζον οἱ Ἰουδαῖοι, λέγοντες, Πῶς οὗτος γράμματα οἶδε, μὴ μεμαθηκώς;

15. And the Jews marvelled, saying, How knoweth this man letters,^a having never learned?

15. And the Jews marvelled, and said, How does he know, having never learned?

16. Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν, Ἡ ἐμὴ διδαχὴ οὐκ ἔστιν ἐμὴ, ἀλλὰ τοῦ πέμψαντός με·

16. Jesus answered them, and said, My doctrine is not mine, but his that sent me.

16. To this Jesus replied, My teaching is not mine, but his who sent me.

17. Ἐάν τις θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν, γινώσεται περὶ τῆς διδασχῆς; πότερον ἐκ τοῦ Θεοῦ ἐστὶν ἢ ἐγὼ ἀπ' ἐμαυτοῦ λαλῶ.

18. Ὁ ἀφ' ἐαυτοῦ λαλῶν τὴν δόξαν τὴν ἰδίαν ζητεῖ· ὁ δὲ ζητῶν τὴν δόξαν τοῦ πέμψαντος αὐτὸν, οὗτος ἀληθὴς ἐστὶ, καὶ ἀδικία ἐν αὐτῷ οὐκ ἐστίν.

17. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

18. He that speaketh of himself seeketh^h his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

17. He who will do his will will know of the teaching, whether it is from God, or whether I speak of myself.

18. He who speaks of himself discusses what seems proper to him; but he who discusses what seems proper to him who sent him, is true, and there is no untruth in him.

(α) γράμματα means *learning*. Acts iv. 5. Ἐγένετο δὲ ἐπὶ τὴν αὐριον συναχθῆναι αὐτῶν τοὺς ἄρχοντας καὶ πρεσβυτέρους καὶ γραμματεῖς εἰς Ἱερουσαλὴμ.

As in the majority of passages in the Gospel of John, it has to be mentally supplied by what is said in other gospels. In this place it says that Jesus taught the people, and the people marvelled at his teaching.

Consequently, to make the context clear, we must imagine what he taught. What did he teach? We cannot invent anything, and so must mentally supply his teaching about the falseness of the Jewish worship, about God being spirit, and about the necessity of serving him in spirit and with deeds, the sermon on the mount, the teaching about mendicancy and the five rules, in general, one of his teachings according to the gospel, all of which include the teaching about rejecting the false God, and about serving him in the spirit and with deeds: with doing good, with love, and with meekness.

(β) ζητεῖν has heretofore been used by the writer and has the meaning *to seek, to try*, but now it is for the first time used by Jesus and cannot be rendered by *to seek*: one cannot seek glory, seek judgment. Ζητεῖν here means *to reflect, to deliberate*.

Mark xi. 18. And the scribes and chief priests heard it, and sought how they might destroy him.

Mark xiv. 1. And the chief priests and the scribes sought how they might take him by craft.

11. And he sought how he might conveniently betray him.

Luke xii. 29. And seek not ye what ye shall eat.

Luke xxii. 2. And the chief priests and scribes sought how they might kill him.

1 *Peter v.* 8. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.

And especially in John xvi. 19. *Περὶ τούτου ζητεῖτε μετ' ἀλλήλων.* In all these passages *ζητεῖν* is translated, and cannot be translated otherwise than, by *deliberate*. (According to the dictionary: *cogitando, meditando, deliberando quero.*) Even so, if *δόξα* is translated here not *glory*, which it cannot mean, but *judgment* or *that which seems*, and *ζητεῖν* inevitably as *to deliberate*, we get a precise and clear meaning out of the absurdity, and we get a confirmation of Verse 17. The same is said in John v. 30. I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me; 39. The Scriptures are a witness that I correctly transmit the will of the Father. 44. How can you believe since you receive from each other what seems proper to you, but do not understand what seems right to God?

This passage is an expression of the same thought that the only proof of God lies in the soul of man. We must well remember that, speaking of his teaching, Jesus speaks of the destruction of the Jewish worship, of God's being a spirit; he says that man can know God only within himself, that the life of the spirit consists in doing the will of God.

In order to understand John's discourses, we must remember that Jesus in these discourses confirms, proves, elucidates what he has said in the discourse with Nicodemus, and does not expound any positive teaching.

There is here no new teaching, but only a confirmation of the old, which is especially expressed in the discourse with Nicodemus. Only by remembering this does it become clear why according to John the speeches of Jesus, which have nothing repulsive to the Jews, rouse their ire. We must remember that the purpose of every discourse of Jesus with the Jews is the denial of the worship of the Jews and of the whole law of Moses. Every discourse begins with their asking for his proofs of the legality of his denial.

19. Οὐ Μωσῆς δέδωκεν ὑμῖν τὸν νόμον, καὶ οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον; τί με ζητεῖτε ἀποκτείνει;

John vii. 19. Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?

19. Moses did not give you the law, and none of you lives according to the law, so how do you condemn me to death?

The first part is by no means an interrogative sentence. Jesus says, Moses has not given you the law of God, and none of you keep the law. Jesus is speaking here of the eternal law, of which he speaks in the sermon on the mount. He says, Moses did not give you the law; the law is given by God, and by following the law of Moses none of you executes the law. And he asks them on what law they base their demand to have him killed.

20. Ἀπεκρίθη ὁ ὄχλος καὶ εἶπε, Δαιμόνιον ἔχεις· τίς σε ζητεῖ ἀποκτείνει;

John vii. 20. The people answered and said, Thou hast a devil: who goeth about to kill thee?^a

20. And the people replied to him, Thou art besides thyself.

21. Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, Ἐν ἔργον ἐποίησα, καὶ πάντες θανατίζετε.

21. Jesus answered and said unto them, I have done one work,^b and ye all marvel.

21. And Jesus answered them, I have made the service of God to be one, and at that you marvel.

22. Διὰ τοῦτο Μωσῆς δέδωκεν ὑμῖν τὴν περιτομήν, (οὐχ ὅτι ἐκ τοῦ Μωσέως ἐστίν, ἀλλ' ἐκ τῶν πατέρων,) καὶ ἐν σαββάτῳ περιτέμνετε ἀνθρώπων.

22. Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man.

22. For Moses gave you circumcision, not because it is from Moses, but from the fathers (as a covenant with God to keep the commandments and the Sabbath), and yet you circumcise on a Sabbath.

(a) The words, Who goeth about to kill thee, I omit, because these words say nothing and form a contradiction and do not call forth any answer from Jesus, and because they break the sense of the words, Thou art beside thyself.

(b) ἔργον means *serving God*; ἔν means *only*. The double accusative means here, I have made the matter one.

(c) διὰ τοῦτο, as in many passages in John, is used here as a connective. None of you fulfils the law of God, and here is the proof.

The explanation of this passage, which has no meaning according to the exposition of the church, depends on the preceding verses: on this, that Moses gave you the law and none of you lives according to the law, and on the preceding verse, where Jesus says that he has made the worship to be one, complete, not contradictory, as is the law of Moses. And so he gives an example of the internal contradiction, which is to be found in the law of Moses. We must also remember that the circumcision has two meanings: one — external, the other — a covenant with God, like the observance of the Sabbath. The Sabbath was a sign of the covenant with God. Jesus says, Here is an example: Moses told you to cut off the outer flesh, so that you may be in a covenant with God. The covenant with God is confirmed by the observance of the Sabbath, and now you, in order to keep the law of Moses, which has for its purpose the keeping of the covenant with God, break the Sabbath, the covenant with God.

23. Εἰ περιτομὴν λαμβάνει ἄνθρωπος ἐν σαββάτῳ, ἵνα μὴ λυθῇ ὁ νόμος Μωσέως, ἐμοὶ χολᾷτε ὅτι ὅλον ἄνθρωπον ὑγιῇ ἐποίησα ἐν σαββάτῳ;

John vii. 23. If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole^s on the sabbath day?

23. If a man receives the circumcision on a Sabbath, that the law of Moses should not be broken, why are you angry at me, because I have made a man right on the Sabbath?

(a) *ὀρθὸς* means not only *well*, but also *straight, right, not false*. Tit. ii. 8: Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of us.

The whole passage, from the beginning to the end, is, in our opinion, incorrectly conceived and translated.

This is the way the church explains it (Gospel of John, p. 264):

One work: The Lord did many miracles in Jerusalem on the first day of the passover, and of the events of the second passover only one work is mentioned, — the miracle which was the cause of the accusation preferred against him for breaking the law on the Sabbath.

Ye all marvel: Since I determined to do that on a Sabbath, thus, in your opinion, offending the law about the Sabbath, you marvel, are troubled and excited, and start a persecution against me; you press me hard and seek to kill me. The conception of surprise here includes the conception of an unfavourable relation to him who roused the surprise. But, continues the Lord, if I, according to your thinking, have once broken the law of Moses, you break it constantly, and I will prove it to you, and the Lord proceeds to disclose the idea which is in general terms expressed in Verse 19. The words, Moses gave unto you circumcision, correspond to the words, Did not Moses give you the law? etc., the same Moses who gave you the law in general, and among others the law about the Sabbath, gave you also the law of circumcision. The words, And ye on the Sabbath day circumcise a man, correspond to the words, None of you keepeth the law, that is, on the basis of the law of circumcision you break the law of the Sabbath, when you circumcise the new-born on the Sabbath. The Lord is pointing to a fact of common occurrence in the life of the Jews, which was that, if the eighth day, on which the law demanded that the new-born boy be circumcised, fell on a Sabbath, every father broke the law of the Sabbath, in order to observe the law of circumcision. In this manner, concludes the Lord, if you break the law of the Sabbath for the sake of observing the law of circumcision, and do not consider yourselves as lawbreakers, why do you think that I broke the Sabbath, when I did a much higher act than circumcision, when I made a man whole on the Sabbath?

Do you suppose that making a man whole is a lesser act than cutting off the outer flesh of the new-born boy?

In order to comprehend this comparison of the circumcision with the miracle of healing, performed by the Lord, we must remember that in either case there is a physical action and a spiritual reaction, — the entrance of the circumcised into the society of the chosen of God. In the healing the physical action is a complete reestablishment of the physical health; the spiritual reaction is the sanctification of the whole man (Go and sin no more, v. 14). In either case the healing is higher than the circumcision, and the actions of the Lord are thus fully justified.

Thus the fundamental moral principle, on which this defensive speech of the Lord is based, is the same which is briefly and decidedly expressed by him on another occasion: The sabbath was made for man, and not man for the sabbath (Mark xi. 27).

By dint of this principle the law of the Sabbath is broken whenever a more important work is to be accomplished, though the permission to do so may not be directly expressed in the law. If you must circumcise on the Sabbath, do so, and do not consider yourselves breakers of the law; I did on the Sabbath a more important work than circumcision, so why do you consider me a breaker of the law of the Sabbath, and persecute me, and seek to kill me?

The remark made by the Lord concerning the circumcision, that it is not from Moses, but from the fathers, still more strengthens its idea. The law of the Sabbath is so important that it entered into the decalogue (the fourth commandment), while the law of circumcision does not form part of the decalogue; it was transmitted from the fathers, that is, the patriarchs, and Moses only once mentions it in a few words. Thus, the most important law, which entered into the decalogue, is broken in the practice of the Jews for the sake of observing a law which did not enter into the decalogue. Why, then, accuse me of breaking the law of the Sabbath, since on the Sabbath I did a more important work than circumcision, and those who break the Sabbath for the sake of the latter do not consider themselves breakers of the law?

Reuss (Vol. VI., pp. 201 and 202):

Voici en deux mots le sens du raisonnement contenu dans les dernières lignes de notre texte: "La guérison du paralytique, opérée pendant le sabbat, a causé parmi vous un étonnement tel, que vous en avez même voulu à ma vie. Mais il y a des choses

qui priment le sabbat (Marc ii. 27). Ainsi la circoncision, instituée longtemps avant Moïse, se pratique à jour fixe, le huitième après la naissance de l'enfant, sans égard au sabbat. Or, qu'est-ce que la circoncision, en comparaison de la guérison d'un homme malade de tous ses membres? Qu'est-ce qu'une consécration rituelle, en comparaison d'un acte de bienfaisance? Qu'est-ce que la chair en comparaison de l'esprit?" Le raisonnement est moins populaire que celui conservé par les Synoptiques (Matth. xii. 11. Luc xiv. 5, etc.), mais il répond mieux à la circonstance, en tant qu'il s'agissait pour Jésus de s'autoriser de la loi même pour justifier son acte.

Il y a cependant un peu d'obscurité dans l'exposé de l'argument, et les éditions mêmes s'en sont ressenties. Le texte vulgaire, que nous suivons ici, commence le v. 22 par les mots: *C'est pour cela que*, tandis que les modernes rattachent ces mots au verset précédent: vous vous étonnez à cause de cela. Cette dernière combinaison paraît plus simple, mais elle est contraire à l'usage constant de l'auteur, qui met régulièrement ces mots en tête de ses phrases, et jamais à la fin (Chap. v. 16, 18; vi. 65; viii. 47, etc.). Ici ils doivent insinuer que c'est à dessein que Moïse a conservé l'antique institution de la circoncision, comme telle, et sans y déroger au profit du sabbat, afin de faire ressortir la supériorité de la première. Jésus voulant mettre la guérison qu'il a opérée sur la même ligne que la circoncision, comme quelque chose de supérieur au sabbat, indique ce but par l'adverbe en question placé en tête de son raisonnement. Avec l'autre ponctuation, le v. 22 est isolé du reste et le fil de l'argumentation est perdu.

Philologically such a translation is impossible, and what comes of this translation and of these interpretations? Jesus begins his discourse by saying that he does not teach from himself, but from God, and that he who does the will of God knows whether what he does is true or not. Then he says that it is not Moses who gave the eternal law, and that none of them lives according to the law, and he asks why they want to kill him. They say, No, we do not want to kill thee. And he answers (according to the interpretation of the church), You want to kill me because I healed one on a Sabbath, but the Sabbath is not important; and here is interpolated

a still more irrelevant detail about this, that it was not Moses, but the fathers, who gave the circumcision. You yourselves break the Sabbath, and it is more important to heal a man. And immediately after this excursus, which is out of season and out of reason, he says, Do not judge by appearances, but in truth. And immediately after that he says, You know me, but you do not know him who has sent me, etc., and he continues the same speech.

Involuntarily the question rises what sense there is in speaking in such a rambling fashion, and in uttering things which are quite useless and which break the train of thought and descend from high truths to base polemics.

In the proper translation nothing of the kind takes place, and these verses directly continue the same thought and are connected with the subsequent discourse. Jesus says, Not Moses gave you the law, but God, and you do not observe the law, why, then, do you want to kill me? They say, Because thou art beside thyself. He says, I made the worship to be one, I gave you the one law, which is not contradictory, and that seems strange to you. And yet you do not marvel that Moses gave you the law, to be in a covenant with God, and that, though one of the chief conditions of the covenant with God is the keeping of the Sabbath, you circumcise on the Sabbath, in order to keep the law of Moses. Why, then, do you marvel that I made a man completely free and right on a Sabbath? Judge not by the letter, but by the spirit. And he continues his speech, Do not ask who I am, but who he is who has sent the man, etc.

24. Μὴ κρίνετε κατ' ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνατε.

25. Ἐλθόντων οὖν τινος ἐκ τῶν Ἱεροσολυμιτῶν, οὐχ οὗτός ἐστιν ὃν ζητοῦσιν ἀποκτείνειν;

John vii. 24. Judge not according to the appearance, but judge righteous judgment.

25. Then said some of them of Jerusalem, Is not this he, whom they seek to kill?

24. Do not judge according to the appearance, but in truth.

25. Then some of the inhabitants of Jerusalem said, Is this he whom they want to kill?

26. Καὶ ἶδε, παρρησίᾳ
λαλεῖ, καὶ οὐδὲν αὐτῷ
λέγουσι. μήποτε ἀληθῶς
ἔγνωσαν οἱ ἄρχοντες, ὅτι
οὗτός ἐστιν ἀληθῶς ὁ
Χριστός;

27. Ἀλλὰ τοῦτον οἶδα-
μεν πόθεν ἐστίν· ὁ δὲ Χρι-
στός ὅταν ἔρχεται, οὐδεὶς
γινώσκει πόθεν ἐστίν·

28. Ἐκραξεν οὖν ἐν τῷ
ἱερῷ διδάσκων ὁ Ἰησοῦς,
καὶ λέγων, Καμὲ οἴδατε,
καὶ οἴδατε πόθεν εἰμὶ· καὶ
ἀπ' ἐμαντοῦ οὐκ ἐλήλυθα,
ἀλλ' ἔστιν ἀληθινὸς ὁ
πέμψας με, ὃν ὑμεῖς οὐκ
οἴδατε·

29. Ἐγὼ δὲ οἶδα αὐ-
τὸν, ὅτι παρ' αὐτοῦ εἰμὶ,
καὶ κείνός με ἀπέστειλεν.

30. Ἐξήτουν οὖν αὐ-
τὸν πιάσαι· καὶ οὐδεὶς
ἐπέβαλεν ἐπ' αὐτὸν τὴν
χεῖρα, ὅτι οὐπω ἐληλύθει
ἡ ὥρα αὐτοῦ.

31. Πολλοὶ δὲ ἐκ τοῦ
ὄχλου ἐπίστευσαν εἰς αὐ-
τὸν, καὶ ἔλεγον, Ὅτι ὁ
Χριστὸς ὅταν ἔλθῃ, μήτι
πλείονα σημεῖα τούτων
ποιήσει ὢν οὗτος ἐποίη-
σεν;

32. Ἦκουσαν οἱ Φαρι-
σαῖοι τοῦ ὄχλου γογγύ-
ζοντος περὶ αὐτοῦ ταῦτα·
καὶ ἀπέστειλαν οἱ Φαρι-
σαῖοι καὶ οἱ ἀρχιερεῖς
ὑπηρέτας, ἵνα πιάσωσιν
αὐτόν.

33. Εἶπεν οὖν αὐτοῖς ὁ
Ἰησοῦς, Ἔτι μικρὸν χρό-
νον μεθ' ὑμῶν εἰμι, καὶ
ὑπάγω πρὸς τὸν πέμ-
ψαντά με.

34. Ζητήσετέ με, καὶ
οὐχ εὑρήσετε· καὶ ὅπου
εἰμὶ ἐγὼ, ὑμεῖς οὐ δύνα-
σθε ἐλθεῖν.

26. But, lo, he speaketh
boldly, and they say noth-
ing unto him. Do the
rulers know indeed that
this is the very Christ?

27. Howbeit we know
this man whence he is:
but when Christ cometh,
no man knoweth whence
he is.

28. Then cried Jesus
in the temple as he
taught, saying, Ye both
know me, and ye know
whence I am: and I am
not come of myself, but
he that sent me is true,
whom ye know not.

29. But I know him;
for I am from him, and
he hath sent me.

30. Then they sought
to take him: but no
man laid hands on him,
because his hour was not
yet come.

31. And many of the
people believed on him,
and said, When Christ
cometh, will he do more
miracles than these
which this man hath
done?

32. The Pharisees heard
that the people mur-
mured such things con-
cerning him; and the
Pharisees and the chief
priests sent officers to
take him.

33. Then said Jesus
unto them, Yet a little
while am I with you,
and then I go unto him
that sent me.

34. Ye shall seek me,
and shall not find me:
and where I am, thither
ye cannot come.

26. He speaks openly,
and they do not answer
him. Have not the rulers
acknowledged him to be
the anointed one?

27. The only thing is
we know this man.
When the anointed one
comes, no man will
know whence he comes.

28. And teaching in
the temple, Jesus said
loudly, You know me,
and you know whence I
come; but I do not come
of myself: he who has
sent me is true, and him
you do not know.

29. I know him; I
know that I am from
him and that he has
sent me.

30. They wanted to
overcome him, but could
not vanquish him, for
it was not yet to be.

31. And many of the
people believed in his
teaching, and said,
When Christ comes, he
will hardly prove better
than this one.

32. The Pharisees heard
that the people were dis-
turbed about his teach-
ing; and the Pharisees
and chief priests sent
servants to take him.

33. And Jesus said,
Only for a short time do
I walk with you and
lead you to him who has
sent me.

34. You will seek argu-
ments against me, and
you will not find them;
and whither I go you
cannot come.

35. Εἶπον οὖν οἱ Ἰουδαῖοι πρὸς ἑαυτοὺς, Ἰδοὺ οὗτος μέλλει πορεύεσθαι, ὅτι ἡμεῖς οὐχ εὐρήσομεν αὐτόν; μὴ εἰς τὴν διασπορὰν τῶν Ἑλλήνων μέλλει πορεύεσθαι, καὶ διδάσκειν τοὺς Ἕλληνας;

36. Τίς ἐστιν οὗτος ὁ λόγος ὃν εἶπε, Ζητήσετε με, καὶ οὐχ εὐρήσετε; καὶ ὅπου εἰμὶ ἐγώ, ὑμεῖς οὐ δύνασθε ἐλθεῖν;

37. Ἐν δὲ τῇ ἑσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς εἰστῆκει ὁ Ἰησοῦς, καὶ ἔκραξε λέγων, Ἐάν τις διψᾷ, ἐρχέσθω πρὸς με καὶ πινέτω.

38. Ὁ πιστεύων εἰς ἐμέ, καθὼς εἶπεν ἡ γραφὴ, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ρέουσιν ὕδατος ζῶντος.

39. Τοῦτο δὲ εἶπε περὶ τοῦ Πνεύματος οὗ ἐμελλον λαμβάνειν οἱ πιστεύοντες εἰς αὐτόν. οὕτω γὰρ ἦν Πνεῦμα Ἅγιον, ὅτι ὁ Ἰησοῦς οὐδέπω ἐδοξάσθη.

40. Πολλοὶ οὖν ἐκ τοῦ ὄχλου ἀκούσαντες τὸν λόγον ἔλεγον, Οὗτός ἐστιν ἀληθῶς ὁ προφήτης.

41. Ἄλλοι ἔλεγον, Οὗτός ἐστιν ὁ Χριστός. ἄλλοι δὲ ἔλεγον, Μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ Χριστὸς ἔρχεται;

42. Οὐχὶ ἡ γραφὴ εἶπεν, ὅτι ἐκ τοῦ σπέρματος Δαβὶδ, καὶ ἀπὸ Βηθλεὲμ, τῆς κώμης ὅπου ἦν Δαβὶδ, ὁ Χριστὸς ἔρχεται;

43. Σχίσμα οὖν ἐν τῷ ὄχλῳ ἐγένετο δι' αὐτόν.

35. Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles?

36. What manner of saying is this that he said, Ye shall seek me, and shall not find me: and where I am, thither ye cannot come?

37. In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

38. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water (Isaiah xii. 3; Joel iii. 18).

39. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost^a was not yet given; because that Jesus was not yet glorified.)^e

40. Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.

41. Others said, This is the Christ. But some said, Shall Christ come out of Galilee?

42. Hath not the Scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?

43. So there was a division among the people because of him.

35. And the Jews said, Whither will he go, that we shall not find him? Does he want to go to the Greeks and teach them?

36. What does it mean, You will seek and will not find, and you will not come whither I go?

37. On the last chief day of the feast, Jesus stood and spoke loudly, If any man is thirsty, let him come to me and drink.

38. He who believes in my teaching, as the Scripture has said, out of his belly will flow rivers of living water.

39. This he spoke of the spirit of God, which they who believed in him would receive; for the spirit was not yet, because Jesus was not yet understood.

40. Many of the people, having understood his teaching, said, He is truly a prophet.

41. Others said, This is the chosen one of God. Some said, Shall the chosen one come out of Galilee?

42. The Scripture says that he is of the seed of David, and out of the village of Bethlehem.

43. And there was a division among the people because of him.

44. Τινες δὲ ἤθελον ἐξ αὐτῶν πιάσαι αὐτόν, ἀλλ' οὐδεὶς ἐπέβαλεν ἐπ' αὐτόν τὰς χεῖρας.
44. And some of them would have taken him; but no man laid hands on him.
44. Some of them wanted to overcome him, but no one vanquished him.
45. Ἦλθον οὖν οἱ ὑπηρέται πρὸς τοὺς ἀρχιερεῖς καὶ Φαρισαίους· καὶ εἶπον αὐτοῖς ἐκεῖνον, Διατί οὐκ ἡγάγετε αὐτόν;
45. Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?
45. Then the servants came to the priests, and the priests said, Why have you not taught him?
46. Ἀπεκρίθησαν οἱ ὑπηρέται, Οὐδέποτε οὗτος ἐλάλησεν ἀνθρώπος, ὡς οὗτος ὁ ἀνθρώπος.
46. The officers answered, Never man spake like this man.
46. The servants replied, No man ever spoke like this one.
47. Ἀπεκρίθησαν οὖν αὐτοῖς οἱ Φαρισαῖοι, Μὴ καὶ ὑμεῖς πεπλάνησθε;
47. Then answered them the Pharisees, Are ye also deceived?
47. And the Pharisees said, Have you, too, erred?
48. Μὴ τις ἐκ τῶν ἀρχόντων ἐπίστευσεν εἰς αὐτόν, ἢ ἐκ τῶν Φαρισαίων;
48. Have any of the rulers or of the Pharisees believed on him?
48. For none of the rulers and none of the Pharisees believe in him.
49. Ἀλλ' ὁ ὄχλος οὖτος, ὁ μὴ γινώσκων τὸν νόμον, ἐπικατάρατοί εἰσι.
49. But this people who knoweth not the law are cursed.
49. But this rabble, accursed people, does not know the law.
50. Λέγει Νικόδημος πρὸς αὐτοὺς, ὁ ἐλθὼν νυκτὸς πρὸς αὐτόν, εἰς ὧν ἐξ αὐτῶν,
50. Nicodemus saith unto them, (he that came to Jesus by night, being one of them,)
50. Nicodemus said to them (it was he who had come to Jesus in the night, and he was with them):
51. Μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἀνθρώπον, ἐὰν μὴ ἀκούσῃ παρ' αὐτοῦ πρότερον, καὶ γινῶ τί ποιεῖ;
51. Doth our law judge any man, before it hear him, and know what he doeth?
51. Does our law allow us to condemn a man without learning first how he teaches?
52. Ἀπεκρίθησαν καὶ εἶπον αὐτῷ, Μὴ καὶ σὺ ἐκ τῆς Γαλιλαίας εἶ; ἐρεῦνησον καὶ ἴδῃ, ὅτι προφήτης ἐκ τῆς Γαλιλαίας οὐκ ἐγγήγερται.
52. They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.
52. They answered him, Art thou also of Galilee? Search in the law, and see whether there can be a prophet out of Galilee.
53. Καὶ ἐπορεύθη ἕκαστος εἰς τὸν οἶκον αὐτοῦ.
53. And every man went unto his own house.
53. And all went home.

(a) These words are directly connected with Verse 19, which is, that it is not Moses who taught you the law, and nobody fulfils the law. He who will judge not by appearances but by the essence of the thing will understand it.

(b) ἐξήτουν πιάσαι and οὐδεὶς ἐπέβαλε αὐτόν. Both expressions may have the direct meaning to *take him by*

force, or the transferred meaning *to overcome him in dispute and vanquish him with arguments*. The second is more closely connected with what follows.

(c) Jesus says, You will dispute with me, and will not find anything. You must not dispute, but fulfil, do, follow me, then you will know whether it is true.

(d) In the majority of texts *ἄγιον* is wanting.

(e) *δοξάζομαι*, like *παραλαμβάνω*, does not mean *to glorify*, but *to acknowledge, to understand*.

(f) *ἄγω* has the meaning of *to teach*.

(g) The answer of the servants of the priests shows that they were not police officers, but assistants of the priests in the interpretation of the laws, and that they tried to vanquish him with words.

Jesus does not go to celebrate the holiday, for he denies all holidays and all external worship; but he comes in the middle of the feast, not to celebrate it, but to speak with the people. And, entering the temple, he teaches the people to serve God in the spirit, and they marvel at his teaching, and wonder how he, an unlearned man, can know all this. He says, This teaching is not mine, but God's, the spirit's. When he is asked for the proofs of the truth of his teaching, he says that there is one thing to prove the justice of what he is teaching: You must try to do the will of God the Father, and then you will know whether it is true, or whether it is an invention.

But the will is known to everybody: it is expressed by Jesus in his preaching, where he says that God is spirit, that no one has ever seen him, that the worship of the Jews is a deception, that the spirit of God is intelligible in man only.

To the objections made to him concerning the law of Moses, Jesus replies that it is not Moses who gave the law, but God, and that they do not understand the law. To exemplify the relation of his teaching to the law, he

tells them that the chief law consists in the communion with God, which Moses commanded men to express by the circumcision. The covenant is the main thing, but the execution of the whole written law is contradictory. And he adduces as an example the case of the circumcision performed on the Sabbath. If, he says, the circumcision is performed on the Sabbath, we must understand that the chief and least important in the law is the covenant.

In my teaching the chief thing is to serve God by deeds. They do not understand him, and dispute with him, as to whether he is the Messiah, or not. It seems to them that he is not, for they know him, and no one will know the Messiah. And Jesus cries to them, You say that you will not know him who is sent by God. You do not know him: you know only me, the son of the carpenter; but you do not know him who within me speaks of God. And he is Christ, the chosen one of God, and promised to you,—there is no other, and there will be none. Even now I lead you to the Father. Follow me and do not trouble yourselves about finding out who I am. If you do, you will not understand the Father. Follow me,—I have revealed the true life to you: so come to me, and commune with this life. It is like spring water: it will never be exhausted.

The words of Jesus Christ convinced many who had no learning; but the priests and high priests said, This accursed rabble does not know the law. They believe anything which they are told. Nicodemus said, But ought we not to understand what he is saying? He may be telling the truth.

Impossible, said the Pharisees, for he is from Galilee. The learned repeated what the Jews had told Christ, what the churches have been saying for eighteen hundred years, namely, that according to the prophecies the son of God would come in a certain place, under definite conditions; and they did not hear what Jesus cried to them,

You know me and whence I came. But I did not come in my own name, and true is he who sent me, and you do not know him. And that is all you need know. If you do not know that, that is, God within yourselves, you cannot help but not know me. If I said that I am Christ, you would believe me; but you would not believe God who is within you. Only by believing God through me will you be able to understand God who is within you.

12. Πάλιν οὖν ὁ Ἰησοῦς αὐτοῖς ἐλάλησε λέγων, Ἐγὼ εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν ἐμοὶ οὐ μὴ περιπατήσει ἐν τῇ σκοτίᾳ, ἀλλ' ἐξεῖ τὸ φῶς τῆς ζωῆς.

John viii. 12. Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

12. Another time Jesus said, I am the light of the world. He who will follow me will not walk in the darkness, but will have the light of life.

John i. 4. In him is life, and life is the light of men. In this place we find what by all critics is recognized to be an interpolation of the history of the harlot's pardon; but the didactic part of the discourse is a continuation of the preceding chapter. The peculiarity of speech in this chapter is this, that before this Jesus addressed the people, while now he addresses the Pharisees.

After the conversation of the Pharisees with the servants, it must be assumed that they themselves entered into a discussion with Jesus.

13. Εἶπον οὖν αὐτῷ οἱ Φαρισαῖοι, Σὺ περὶ σεαυτοῦ μαρτυρεῖς· ἡ μαρτυρία σου οὐκ ἔστιν ἀληθής·

John viii. 13. The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.

13. And the Pharisees said to him, Thou bearest witness of thyself, and so thy testimony is not true.

14. Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς, Κἀν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ, ἀληθής ἐστιν ἡ μαρτυρία μου· ὅτι οἶδα πόθεν ἦλθον, καὶ ποῦ ὑπάγω· ὑμεῖς δὲ οὐκ οἰδατε πόθεν ἔρχομαι, καὶ ποῦ ὑπάγω.

14. Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.

14. And Jesus replied to them, Though I bear witness of myself, my testimony is true, for I know whence I came, and whither I lead: it is you only who do not know whence I come and whither I lead.

15. Ὑμεῖς κατὰ τὴν σάρκα κρίνετε· ἐγὼ οὐ κρίνω οὐδένα.
15. Ye judge after the flesh; I judge^a no man.
15. You judge after the flesh; but I judge no man.
16. Καὶ ἐὰν κρίνω δὲ ἐγὼ, ἡ κρίσις ἡ ἐμὴ ἀληθής ἐστιν· ὅτι μόνος οὐκ εἰμί, ἀλλ' ἐγὼ καὶ ὁ πέμψας με πατήρ.
16. And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.^b
16. And if I judge, my judgment is true: for I am not alone,—there is also the Father who sent me.
17. Καὶ ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ γέγραπται, ὅτι δύο ἀνθρώπων ἡ μαρτυρία ἀληθής ἐστιν.
17. It is also written in your law, that the testimony of two men is true.^c
17. It is also written in your law, that the testimony of two men is sufficient.
18. Ἐγὼ εἰμι ὁ μαρτυρῶν περὶ ἐμαυτοῦ, καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας με πατήρ.
18. I am one that bear witness of myself, and the Father that sent me beareth witness of me.
18. I bear witness of myself, and the Father who sent me bears witness of me.
19. Ἐλεγον οὖν αὐτῷ, Ποῦ ἐστιν ὁ πατήρ σου; ἀπεκρίθη ὁ Ἰησοῦς, Οὐτε ἐμέ οἴδατε, οὔτε τὸν πατέρα μου· εἰ ἐμέ ᾔδειτε, καὶ τὸν πατέρα μου ᾔδειτε ἅν.
19. Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.^d
19. The Jews said to him, Who is this Father of thine? And Jesus said to them, You do not know me, and you do not know my Father. If you knew me, you would know my Father.
20. Ταῦτα τὰ ῥήματα ἐλάλησεν ὁ Ἰησοῦς ἐν τῷ γαζοφυλακίῳ, διδασκῶν ἐν τῷ ἱερῷ· καὶ οὐδεὶς ἐπίασεν αὐτὸν, ὅτι οὐπω ἐληλύθει ἡ ὥρα αὐτοῦ.
20. These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.^e
20. These words Jesus spoke near the treasury in the temple, and no man overcame him; for evidently his time had not yet come.
21. Εἶπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς, Ἐγὼ ὑπάγω, καὶ ζητήσετέ με, καὶ ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποθανεῖσθε· ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ δύνασθε ἐλθεῖν.
21. Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come.
21. And again Jesus said to them, I lead, and you will discuss who I am, and through your error you will die. You will not go whither I lead.
22. Ἐλεγον οὖν οἱ Ἰουδαῖοι, Μήτι ἀποκτενεῖ ἑαυτὸν, ὅτι λέγει, Ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ δύνασθε ἐλθεῖν;
22. Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.
22. And the Jews said, Does he mean to kill himself? For he said, You will not go whither I lead.
23. Καὶ εἶπεν αὐτοῖς, Ὑμεῖς ἐκ τῶν κάτω ἐστέ, ἐγὼ ἐκ τῶν ἄνω εἰμί· ὑμεῖς ἐκ τοῦ κόσμου τούτου ἐστέ, ἐγὼ οὐκ εἰμί ἐκ τοῦ κόσμου τούτου.
23. And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.
23. And he said to them, You are from beneath, but I am from above. You are of this world, but I am not of this world.

24. Εἶπον οὖν ὑμῖν
ὅτι ἀποθανεῖσθε ἐν ταῖς
ἁμαρτίαις ὑμῶν· ἐὰν γὰρ
μὴ πιστεύσητε ὅτι ἐγώ
εἰμι, ἀποθανεῖσθε ἐν ταῖς
ἁμαρτίαις ὑμῶν.

25. Ἐλεγον οὖν αὐτῷ,
Σὺ τίς εἶ; καὶ εἶπεν αὐ-
τοῖς ὁ Ἰησοῦς, Τὴν ἀρχὴν
ὅ τι καὶ λαλῶ ὑμῖν.

24. I said therefore un-
to you, that ye shall die
in your sins: for if ye
believe not that I am he,
ye shall die in your sins.

25. Then said they un-
to him, Who art thou?
And Jesus saith unto
them, Even the same
that I said unto you
from the beginning.

24. I said that you will
die in your errors if you
do not trust in me.

25. Then they said to
him, Who art thou?
And Jesus said to them,
First of all I am what I
tell you.

(a) That κρίνω here means to judge, condemn, is confirmed by the object οὐδένα.

(b) In reply to the question, why his teaching is true, Jesus gives as the first proof, that if a man would do what he says, he would find out that his teaching is true; as the second proof of the truth he advances this, that he explains whence comes the soul of man, and whither it goes, while they do not know.

(c) In many texts Verses 15 and 16 are omitted. They add nothing, and only make the discourse obscure.

(d) As the third proof of the truth of his teaching, Jesus states that its truth is attested by two witnesses: by man himself, and by his Father, — God.

The Jews ask, Who is thy father? The trouble is, you do not know your Father; you do not know your origin. If you knew, everything would be clear to you. He says the same that he told Nicodemus, that the foundation of everything is the understanding as to whence life, the soul of man, comes.

(e) Many texts have not αὐτοῦ.

(f) I am what I told you about in the beginning — I am the light and the comprehension, or, I am what I tell you; I am my teaching, I am the way and the truth, as it says farther down.

There follows Verse 26: I have many things to say, and to judge of you; but he that sent me is true; and I speak to the world those things which I have heard of him. This verse has no clear meaning.

This is what the church has to say about it (Gospel of John, p. 297):

I have many things to say, etc. : The utterance of the preceding verse is called forth by the question of the Jews, which interrupted the Lord's speech. Immediately after the answer to the proposed question, the Lord continues his discourse from Verses 21-24. He expressed to the people the bitter truth about their sad moral condition and proclivities, telling them what all that would bring them to, and now he continues that speech, telling them that he has much to tell them about the moral condition of the people, and to judge of them, to disclose before their eyes the whole abyss of their moral degradation, the whole weight of their responsibility before the judgment of God. But, continues the Lord, no matter how hard it is for you to hear all this, and for me to accuse you, and still more to rouse you against me, I must do so and will tell you everything, for he who has sent me is the truth itself, and I must tell the truth which I heard from him.

They understood not, etc. : The evangelist's remark as to the relation of the hearers to the meaning of Jesus' discourse. This lack of comprehension seems terrible after what the Lord has been saying all the time about him who sent him, for formerly they seem to have understood similar utterances of his. No doubt those who frequently heard the Lord, even his enemies, now understood his utterances, though only in an external manner, but the crowd which surrounded him did not understand him, and it is of this crowd that the evangelist speaks. This is the reason why the Lord goes on to speak directly of the Father as having sent him.

This is what Reuss has to say (Vol. VI., pp. 212 and 213):

On ne saisit pas bien, à première vue, l'enchaînement logique des quelques phrases mises dans la bouche de Jésus en réponse à cette nouvelle question des Juifs. Aussi les interprètes ont-ils essayé des combinaisons très-variées et qui n'arrivent guère à écarter toute espèce d'obscurité. Voici comment nous comprenons la liaison des éléments réunis dans les v. 25 et 26. A la question : Qui es-tu ? Jésus répond seulement par ces mots : Je suis ce que je vous dis ; en d'autres termes : je n'ai pas besoin de le dire de nouveau, je l'ai dit suffisamment. L'adverbe *tout*

d'abord, n'est pas l'équivalent de la phrase : "depuis le commencement," car il ne se lie pas avec la fin, comme on le prend ordinairement ("je suis ce que je vous ai dit dès l'abord"), mais il est placé en tête, de manière à dire : La première et seule réponse à donner, c'est, etc. C'est une espèce de fin de non recevoir, un refus de revenir à des explications désormais superflues, une espèce de question préalable. Puis il ajoute par antithèse : C'est de *vous* que j'ai à parler ; ce serait là, pour vous, une préoccupation plus importante. La théorie a été établie, il serait temps que vous en fissiez l'application ; car ce que j'ai à *dire* de vous, c'est en même temps un jugement, une critique, un avertissement sérieux et sévère. Cela est d'autant plus nécessaire que vous n'en tenez pas compte, vous le négligez, comme si cela ne vous regardait pas : et pourtant je ne suis que l'interprète de l'autorité la plus élevée, du juge suprême (Chap. v. 30 ; viii. 15, 16), et je ne dis que ce qui est salutaire au monde. Nous ne traduisons pas : J'aurais beaucoup de choses à dire sur vous, *mais* je me borne à ce que le Père me dicte.

This verse adds absolutely nothing to what has been said before, and it not only breaks the connection of the thought of Verse 25 with that of Verse 27, but even destroys the meaning of the latter. If Verse 27, They understood not that he spake to them of the Father, stands after the words, Even the same that I said unto you, then it is clear that *the same* is the Father. But after Verse 26, where reference is made to him who sent, that is, to the Father, Verse 27 has no sense. And so this verse must be omitted. In the preceding verse it says the same as what is given later, I and the Father are one. He said, I am what I tell you. What he speaks, the Father speaks, consequently they are one.

28. Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, "Ὅταν ὑψώσῃτε τὸν υἱὸν τοῦ ἀνθρώπου, τότε γνώσεσθε ὅτι ἐγὼ εἰμὶ καὶ ἅπ' ἐμαντοῦ ποιῶ οὐδέν. ἀλλὰ καθὼς ἐδίδαξέ με ὁ πατήρ μου, ταῦτα λαλῶ.

John viii. 28. Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself ; but as my Father hath taught me, I speak these things.

28. And Jesus said to them, When you have lifted up the son of man, then you will know what I am. I do nothing of myself ; but as my Father has taught me, so I speak.

29. Καὶ ὁ πέμψας με μετ' ἐμοῦ ἐστίν· οὐκ ἀφῆκε με μόνον ὁ πατήρ, ὅτι ἐγὼ τὰ ἀρεστὰ αὐτῷ ποιῶ πάντοτε.

30. Ταῦτα αὐτοῦ λαλοῦντος πολλοὶ ἐπίστευσαν εἰς αὐτόν.

31. Ἐλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους, Ἐὰν ὑμεῖς μένητε ἐν τῷ λόγῳ, τῷ ἐμῷ ἀληθῶς μαθηταὶ μου ἐστέ·

32. Καὶ γνῶσθε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς.

33. Ἀπεκρίθησαν αὐτῷ, Σπέρμα Ἀβραάμ ἐσμεν, καὶ οὐδενὶ δεδουλεύκαμεν πώποτε· πῶς σὺ λέγεις, Ὅτι ἐλευθεροὶ γενήσεσθε;

34. Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι πᾶς ὁ ποιῶν τὴν ἁμαρτίαν δοῦλός ἐστι τῆς ἁμαρτίας.

35. Ὁ δὲ δοῦλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα· ὁ υἱὸς μένει εἰς τὸν αἰῶνα.

36. Ἐὰν οὖν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ, ὁντως ἐλεύθεροὶ ἔσεσθε.

37. Οἶδα ὅτι σπέρμα Ἀβραάμ ἐστε· ἀλλὰ ζητεῖτέ με ἀποκτεῖναι, ὅτι ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν.

38. Ἐγὼ δὲ ἐώρακα παρὰ τῷ πατρὶ μου, λαλῶ· καὶ ὑμεῖς οὖν ὁ ἐωράκατε παρὰ τῷ πατρὶ ὑμῶν, ποιεῖτε.

39. Ἀπεκρίθησαν καὶ εἶπον αὐτῷ, Ὁ πατὴρ ἡμῶν Ἀβραάμ ἐστι. λέγει αὐτοῖς ὁ Ἰησοῦς,

29. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

30. As he spake these words, many believed on him.

31. Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;

32. And ye shall know the truth, and the truth shall make you free.

33. They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

34. Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.^b

35. And the servant abideth not in the house for ever: but the Son abideth ever.

36. If the Son therefore shall make you free, ye shall be free indeed.^c

37. I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.

38. I speak that which I have seen with my Father: and ye do that which ye have seen with your father.

39. They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's chil-

29. And he who sent me is with me. The Father has not left me alone; for I do always and everywhere what pleases him.

30. And when he said this, many believed in his teaching.

31. Then Jesus said to those who believed in him, If you are firm in my comprehension, you will be taught by me,

32. And you will know the truth, and the truth will make you free.

33. They answered him, We are of Abraham's nation, and were never anybody's slaves. How, then, dost thou say that thou wilt make us free?

34. And Jesus answered them, You know yourselves that every man who makes mistakes becomes the slave of mistakes.

35. But the slave does not always remain in the family, but the son always.

36. If, therefore, the son will free you, you will be free indeed.

37. I know that you are of Abraham's tribe; but you want to kill me, because my comprehension has no place in you.

38. I speak what I have comprehended of my Father; and you do what you have comprehended of your father.

39. And they said to him, Abraham is our father. Jesus said to them, If you were Abraham's children, you

Εἰ τέκνα τοῦ Ἀβραάμ ἦτε, τὰ ἔργα τοῦ Ἀβραάμ ποιεῖτε ἂν.

40. Νῦν δὲ ζητεῖτέ με ἀποκτεῖναι, ἄνθρωπον ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα, ἣν ἤκουσα παρὰ τοῦ Θεοῦ· τοῦτο Ἀβραάμ οὐκ ἐποίησεν.

41. Ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ πατρὸς ὑμῶν. εἶπον οὖν αὐτῷ, Ὑμεῖς ἐκ πορνείας οὐ γεγεννημέθα· ἓνα πατέρα ἔχομεν, τὸν Θεόν.

42. Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Εἰ ὁ Θεὸς πατὴρ ὑμῶν ἦν, ἠγαπᾶτε ἂν ἐμέ· ἐγὼ γὰρ ἐκ τοῦ Θεοῦ ἐξηλθον καὶ ἤκω· οὐδὲ γὰρ ἀπ' ἐμῆς αὐτοῦ ἐλήλυθα, ἀλλ' ἐκεῖνός με ἀπέστειλε.

43. Διὰ τί τὴν λαλίαν τὴν ἐμὴν οὐ γινώσκετε; ὅτι οὐ δύνασθε ἀκοῦν τὸν λόγον τὸν ἐμόν.

44. Ὑμεῖς ἐκ πατρὸς τοῦ διαβόλου ἐστὲ, καὶ τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν θέλετε ποιεῖν. ἐκεῖνος ἄνθρωποκτόνος ἦν ἀπ' ἀρχῆς, καὶ ἐν τῇ ἀληθείᾳ οὐχ ἔστηκεν· ὅτι οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ. ὅταν λαλῇ τὸ ψεῦδος, ἐκ τῶν ἰδίων λαλεῖ· ὅτι ψεύστης ἐστὶ καὶ ὁ πατὴρ αὐτοῦ.

45. Ἐγὼ δὲ ὅτι τὴν ἀλήθειαν λέγω, οὐ πιστεύετε μοι.

46. Τίς ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας; εἰ δὲ ἀλήθειαν λέγω, διὰ τί ὑμεῖς οὐ πιστεύετε μοι;

47. Ὁ ὢν ἐκ τοῦ Θεοῦ τὰ ῥήματα τοῦ Θεοῦ ἀκού-

dren, ye would do the works of Abraham.

40. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.

41. Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one father, even God.

42. Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.

43. Why do ye not understand my speech? even because ye cannot hear my word.

44. Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

45. And because I tell you the truth, ye believe me not.

46. Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?

47. He that is of God heareth God's words: ye therefore hear them

would serve God like him.

40. But now you deliberate how you may kill me, a man who has told you the truth, which I have heard of God. Abraham did not do this.

41. You serve your father. They said to him, We are not born of fornication: we have one Father, — God.

42. Jesus said to them, If God were your Father, you would love me: for I proceeded from God and go to him. I did not come of myself, but he sent me.

43. You do not understand my words of the comprehension, because you cannot understand my discussion.

44. You are of the devil, and you will do the lust of your father: he was a murderer in the beginning, and did not live in the truth, because there is no truth in him. When he speaks, he speaks his own lie, and there is no truth in him, for he is a liar, and the father of lies.

45. But when I speak the truth, you do not believe me.

46. Who of you will accuse me that I am in error? If I say the truth, why do you not believe me?

47. He who is of God understands the works of God. You do not

ει· διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε, ὅτι ἐκ τοῦ Θεοῦ οὐκ ἐστέ.

not, because ye are not of God.

hear, because you are not of God.

48. Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπον αὐτῷ Οὐ καλῶς λέγομεν ἡμεῖς, ὅτι Σαμαρεῖτης εἶ σὺ, καὶ δαιμόνιον ἔχεις;

48. Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?

48. And the Jews replied to him, Did we not say right that thou art a mad Samaritan?

49. Ἀπεκρίθη Ἰησοῦς, Ἐγὼ δαιμόνιον οὐκ ἔχω, ἀλλὰ τιμῶ τὸν πατέρα μου, καὶ ὑμεῖς ἀτιμάζετε με.

49. Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me.

49. Jesus answered, I am not mad; but I honour my Father, and you dishonour me.

50. Ἐγὼ δὲ οὐ ζητῶ τὴν δόξαν μου· ἔστιν ὁ ζητῶν καὶ κρίνων.

50. And I seek not mine own glory: there is one that seeketh and judgeth.

50. I do not discuss what seems good to me: there is one who discusses and punishes.

51. Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐάν τις τὸν λόγον τὸν ἐμὸν τηρήσῃ, θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα.

51. Verily, verily, I say unto you, If a man keep my saying, he shall never see death.

51. Verily I tell you, If a man understands my comprehension and fulfils it, he will never see death.

52. Εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι, Νῦν ἐγνώκαμεν ὅτι δαιμόνιον ἔχεις· Ἀβραάμ ἀπέθανε καὶ οἱ προφῆται, καὶ σὺ λέγεις, Ἐάν τις τὸν λόγον μου τηρήσῃ, οὐ μὴ γεύσεται θανάτου εἰς τὸν αἰῶνα.

52. Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.

52. The Jews said to him, Now we see that thou art mad. Abraham died, and the prophets; and thou sayest, If a man fulfils my comprehension, he will never see death.

53. Μὴ σὺ μελίσων εἰ τοῦ πατρὸς ἡμῶν Ἀβραάμ, ὅστις ἀπέθανε; καὶ οἱ προφῆται ἀπέθανον· τίνα σεαυτὸν σὺ ποιεῖς;

53. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?

53. If thou art greater than our father Abraham,—and he died, and so did the prophets,—whom makest thou thyself?

54. Ἀπεκρίθη Ἰησοῦς, Ἐὰν ἐγὼ δοξάζω ἐμαυτὸν, ἡ δόξα μου οὐδὲν ἔστιν· ἔστιν ὁ πατήρ μου ὁ δοξάζων με, ὃν ὑμεῖς λέγετε ὅτι Θεὸς ὑμῶν ἐστι.

54. Jesus answered, If I honour myself, my honour is nothing: it is my Father that honour-eth me; of whom ye say, that he is your God:

54. Jesus answered, If I acknowledged it myself, what seems good to me would have no meaning; but there is one who acknowledges me, he whom you call your God.

55. Καὶ οὐκ ἐγνώκατε αὐτὸν, ἐγὼ δὲ οἶδα αὐτὸν· καὶ ἐὰν εἴπω ὅτι οὐκ οἶδα αὐτὸν, ἔσομαι ὅμοιος ὑμῶν, ψεύστης· ἀλλ' οἶδα αὐτὸν, καὶ τὸν λόγον αὐτοῦ τηρῶ.

55. Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.

55. You have not known him, but I know him; and if I should say that I do not know him, I would be a liar like yourselves. But I know him, and keep his comprehension.

56. Ἀβραὰμ ὁ πατὴρ
ὑμῶν ἡγαλλίασατο ἵνα
ἴδῃ τὴν ἡμέραν τὴν
ἐμὴν καὶ εἶδε καὶ ἐχάρη.

57. Εἶπον οὖν οἱ Ἰου-
δαῖοι πρὸς αὐτόν, Πεντή-
κοντα ἔτη οὐπω ἔχεις,
καὶ Ἀβραὰμ ἐώρακας;

58. Εἶπεν αὐτοῖς ὁ
Ἰησοῦς, Ἀμὴν ἀμὴν
λέγω ὑμῖν, Πρὶν Ἀβρα-
ὰμ γενέσθαι, ἐγὼ εἰμι.

59. Ἦραν οὖν λίθους
ἵνα βάλῃσιν ἐπ' αὐτόν.
Ἰησοῦς δὲ ἐκρύβη, καὶ
ἐξῆλθεν ἐκ τοῦ ἱεροῦ, δι-
ελθὼν διὰ μέσου αὐτῶν.
καὶ παρήγεν οὕτως.

56. Your father Abra-
ham rejoiced to see my
day: and he saw it, and
was glad.

57. Then said the Jews
unto him, Thou art not
yet fifty years old, and
hast thou seen Abra-
ham?

58. Jesus said unto
them, Verily, verily, I
say unto you, Before
Abraham was, I am.

59. Then took they up
stones to cast at him:
but Jesus hid himself,
and went out of the
temple, going through
the midst of them, and
so passed by.

56. Your father Abra-
ham loved my light; and
he saw it and was glad.

57. The Jews said to
him, Thou art not yet
fifty years old, and hast
thou seen Abraham?

58. And Jesus said to
them, Verily I tell you,
Before Abraham was, I
am.

59. Then they took up
stones to throw them at
him; but Jesus hid him-
self, and went out of the
temple.

(a) Not those who believed, but those who wanted to dispute with him.

(b) In many texts τῆς ἀμαρτίας is wanting.

(c) This passage is obscure. From the first part of the comparison, that the slave is not always in the house, but the son always, we should expect it to say, Try not to be slaves, but sons, and instead it says that the son will set free. The church explains it by saying that the son of God, the second person, will set free. But if Jesus wanted to say that, it would be superfluous to say that every man who commits a sin is the slave of sin, and that the slave is not always in the house, but the son is. To take the slave to be the sinner whom the Christ-God sets free, destroys the whole meaning of the comparison. Man, from his knowledge, is a son of God; but from his error he is the slave of his error. The son is always in the family of the father, the slave not always. A man who commits a sin becomes for a time a slave. A man who turns to the father becomes a son and is set free and becomes eternal. It is possible to live in the house either as a son or as a slave. Only he who lives as a son is free. Consequently, the truth which makes

you free is the knowledge of our filial relation to God. (Germ of the parable of the hired shepherd.)

(d) Verses 41–46 continue the same thought which was expressed in the beginning, that the law of Moses is false, and that, by not understanding the law of Moses, they do not do the law of God. Jesus announces to them that their whole law is a lie, that they serve the devil, the lusts, and not God, and that, therefore, they cannot and will not comprehend his manner of serving God.

(e) The words are not clear, but from the next verse it follows that what they mean is, that he who deliberates and punishes is death.

(f) A clear denial of the external God. It is the same idea as in the Introduction and in John's epistle, that no one has ever known God.

(g) *ἡμέρα* must here be translated in the sense of *the light of day*. In many texts we read *δόξαν*.

Jesus says that he is that which he says; but what he says is that he knows from the Father. He who will lift up in himself the son of God — the comprehension — will receive life and will not die, because this comprehension is God, and there is no other, and he cannot conceal it, even if he wants to do so. When they say, How can one help dying? he says that the comprehension is one, that it is and was before Abraham, that it is outside time.

The discourses with the Pharisees, who demand proofs of the truth of the teaching according to the synoptics, and these two chapters of John (Chapters VII. and VIII.), constitute one discourse, in which Jesus, in reply to the questions of the Jews as to how he will prove his teaching, answers that there are no proofs of his teaching and can be none, because his teaching is the teaching about life, the serving of God the spirit, whom a man is conscious of in himself, but cannot see or show.

THE BLIND MAN RESTORED TO SIGHT

This chapter is placed between Chapters VIII. and X. and is an exposition of the same thought, and an answer to the same question, What are the proofs of the falseness of the law of Moses and of the truth of the teaching of Christ?

In analyzing this chapter, it is impossible to assume that the writer wanted to speak of the carnal healing of the blind man. Even if we admit that the reference is to the actual restoring of the sight, it is incomprehensible why Jesus, after curing him, should say that he is the light of the world, and that it is necessary to walk while there is the light. It is not clear why the blind man should speak of Jesus as the prophet; it is not clear why the Pharisees should say to him, Thou art his disciple. It is not clear why Jesus should again meet the blind man, and say to him, Thou hast seen the son of God, and thou seest him. And, above all, incomprehensible and quite superfluous are the words of Verses 39-41, in which Jesus says:

39. And Jesus said, For judgment I am come into this world; that they which see not might see, and that they which see, might be made blind.

40. And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also?

41. Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

If this is only a miracle, like the one in Mark viii. 22, then the whole didactic part of the passage falls away. If it is a didactic passage, then all that has to be dropped is the making of the clay and anointing of the eyes. I choose the latter: this is the more natural in this case, since the only incomprehensible and superfluous words are, He made clay of the spittle and anointed the eyes with it.



- | | | |
|--|---|---|
| 1. Καὶ παράγων εἶδεν
ἄνθρωπον τυφλὸν ἐκ
γενετῆς. | <i>John ix.</i> 1. And as
Jesus passed by, he saw
a man which was blind
from his birth. ^a | 1. And as Jesus passed
by, he saw a man who
was blind by his nature. |
| 2. Καὶ ἠρώτησαν αὐ-
τὸν οἱ μαθηταὶ αὐτοῦ,
λέγοντες, 'Ραββί, τίς
ἡμαρτεν, οὗτος ἢ οἱ γο-
νεῖς αὐτοῦ, ἵνα τυφλὸς
γεννηθῇ; | 2. And his disciples
asked him, saying, Mas-
ter, who ^b did sin, this
man, or his parents,
that ^c he was born blind? | 2. And his disciples
asked him, Teacher, in
what way did this man
or his parents sin, that
he was born blind? |
| 3. Ἀπεκρίθη ὁ Ἰησοῦς,
Οὔτε οὗτος ἡμαρτεν οὔτε
οἱ γονεῖς αὐτοῦ· ἀλλ'
ἵνα φανερωθῇ τὰ ἔργα
τοῦ Θεοῦ ἐν αὐτῷ. | 3. Jesus answered, Nei-
ther hath this man
sinned, nor his parents; ^d
but that the works of
God should be made
manifest in him. | 3. Jesus answered, Nei-
ther has this man
sinned, nor his parents,
but that the serving of
God should be made
manifest in him. |
| 4. Ἐμὲ δεῖ ἐργάζεσθαι
τὰ ἔργα τοῦ πέμψαντός
με ἕως ἡμέρας ἐστίν·
ἔρχεται νύξ, ὅτε οὐδεὶς
δύναται ἐργάζεσθαι. | 4. I must work the
works of him that sent
me, ^e while it is day: the
night cometh, when no
man can work. | 4. We must serve him
who has sent us, while
it is day; when the night
comes, nobody can do
anything. |
| 5. Ὅταν ἐν τῷ κό-
σμῳ ὦ, φῶς εἰμι τοῦ
κόσμου. | 5. As long as I am in
the world, I am the light
of the world. | 5. When I am in the
world, I am the light of
the world. |

(a) The words *τυφλὸς ἐκ γενετῆς* occur but once in the New Testament; *ἐκ γενετῆς* does not mean *from birth*, but something like it; I translate it by *from nature*.

(b) Many texts have *τί*, and this meaning is fuller.

(c) Here is another use of *ἵνα* for *ὥστε*.

(d) There ought to be a period here; otherwise the following sentence makes no sense, or that coarse sense that he was blind that the works of God might be made manifest in him. Jesus' answer is the same as his words to the Jews, Do not discuss whether I am guilty or not, but follow me. He says, Do not discuss who is to blame, but we must serve God while we are alive.

(e) Many texts have *ἡμᾶς*, both here and after *sent*.

The comprehension is the light of the world. But how if a man has not seen the light from his birth? Is it his fault, or not? the disciples ask. Jesus answers, Nobody is to blame. When we see a blind man, we must not ask who is to blame for it, but we must do the works of

God, the same works which would not be made manifest to us, if there were no blind; we must give light to the blind; not because God purposely blinded men, but because the whole manifestation of God consists in the enlightenment of the darkness, in the restoring of sight to the blind. While it is day, we must work for the illumination of the darkness. While we are in the world, we are the light of the world, and in this our true life consists.

7. Καὶ εἶπεν αὐτῷ, Ὑπαγε, νίψαι εἰς τὴν κολυμβήθραν τοῦ Σιλωὰμ (ὃ ἐρμηνεύεται, Ἀπεσταλμένος). ἀπῆλθεν οὖν καὶ ἐνίψατο, καὶ ἦλθε βλέπων.

8. Οἱ οὖν γείτονες, καὶ οἱ θεωροῦντες αὐτὸν τὸ πρότερον ὅτι τυφλὸς ἦν, ἔλεγον, Οὐχ οὗτός ἐστιν ὁ καθήμενος καὶ προσαιτῶν;

9. Ἄλλοι ἔλεγον, Ὅτι οὗτός ἐστιν. ἄλλοι δέ, Ὅτι ὁμοῖος αὐτῷ ἐστίν. ἐκεῖνος ἔλεγεν, Ὅτι ἐγὼ εἰμι.

10. Ἐλεγον οὖν αὐτῷ, Πῶς ἀνεῴχθησάν σου οἱ ὀφθαλμοί;

11. Ἀπεκρίθη ἐκεῖνος καὶ εἶπεν, Ἄνθρωπος λεγόμενος Ἰησοῦς πηλὸν ἐποίησε, καὶ ἐπέχρισέ μου τοὺς ὀφθαλμούς, καὶ εἶπέ μοι, Ὑπαγε εἰς τὴν κολυμβήθραν τοῦ Σιλωὰμ, καὶ νίψαι· ἀπελθὼν δὲ καὶ νιψάμενος ἀνέβλεψα.

12. Εἶπον οὖν αὐτῷ, Ποῦ ἐστὶν ἐκεῖνος; λέγει, Οὐκ οἶδα.

13. Ἀγούσιν αὐτὸν πρὸς τοὺς Φαρισαίους, τὸν ποτε τυφλόν.

John ix. 7. And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.^a

8. The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?^b

9. Some said, This is he: others said, He is like him: but he said, I am he.

10. Therefore said they unto him, How were thine eyes opened?

11. He answered and said, A man that is called Jesus made clay,^c and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

12. Then said they unto him, Where is he? He said, I know not.

13. They brought to the Pharisees him that aforetime was blind.

7. And said to him, Go, wash in the pool of him who is sent. He cleansed himself, and began to see.

8. The neighbours and those who had seen him before, that he was a beggar, said, Is not this he who sat and begged?

9. Some said, This is the same. Others said, He is like him. But he said, I am he.

10. And they said to him, How were thy eyes opened?

11. And he replied to them, A man called Jesus taught me how to cleanse myself with the cleansing of him who is sent, and I cleansed myself, and now I see.

12. Then they said to him, Where is he? He said, I do not know.

13. Then they brought to the Pharisees him who had been blind.

14. Ἦν δὲ σάββατον,
ᾧτε τὸν πηλὸν ἐποίησεν
ὁ Ἰησοῦς, καὶ ἀνέψαξεν
αὐτοῦ τοὺς ὀφθαλμούς.

15. Πάλιν οὖν ἡρώ-
των αὐτὸν καὶ οἱ Φαρι-
σαῖοι, πῶς ἀνέβλεψεν.
ὁ δὲ εἶπεν αὐτοῖς, Πηλὸν
ἐπέθηκεν ἐπὶ τοὺς ὀφ-
θαλμούς μου, καὶ ἐνψά-
μην, καὶ βλέπω.

16. Ἐλεγον οὖν ἐκ
τῶν Φαρισαίων τινές,
Οὗτος ὁ ἄνθρωπος οὐκ
ἐστι παρὰ τοῦ Θεοῦ, ὅτι
τὸ σάββατον οὐ τηρεῖ.
ἄλλοι ἔλεγον, Πῶς δύνα-
ται ἄνθρωπος ἁμαρτωλὸς
τοιαῦτα σημεῖα ποιεῖν;
καὶ σχίσμα ἦν ἐν αὐτοῖς.

17. Λέγουσιν τῷ τυφλῷ
πάλιν, Σὺ τί λέγεις περὶ
αὐτοῦ, ὅτι ἡγοιζέσθαι τοὺς
ὀφθαλμούς; ὁ δὲ εἶπεν,
Ὅτι προφήτης ἐστίν.

18. Οὐκ ἐπίστευσαν
οὖν οἱ Ἰουδαῖοι περὶ αὐ-
τοῦ, ὅτι τυφλὸς ἦν καὶ
ἀνέβλεψεν, ἕως ἔθου ἐφώ-
νησαν τοὺς γονεῖς αὐτοῦ
τοῦ ἀναβλέψαντος,

19. Καὶ ἡρώτησαν αὐ-
τοὺς, λέγοντες, Οὗτός
ἐστιν ὁ υἱὸς ὑμῶν, ὃν
ὑμεῖς λέγετε ὅτι τυφλὸς
ἐγεννήθη; πῶς οὖν ἄρτι
βλέπει;

20. Ἀπεκρίθησαν αὐ-
τοῖς οἱ γονεῖς αὐτοῦ καὶ
εἶπον, Οἶδαμεν ὅτι οὗτός
ἐστιν ὁ υἱὸς ἡμῶν, καὶ
ὅτι τυφλὸς ἐγεννήθη.

21. Πῶς δὲ νῦν βλέ-
πει, οὐκ οἶδαμεν· ἢ τίς
ἡγοῖται αὐτοῦ τοὺς ὀφθαλ-
μούς, ἡμεῖς οὐκ οἶδαμεν·
αὐτὸς ἡλικίαν ἔχει· αὐτὸν
ἐρωτήσατε, αὐτὸς περὶ
αὐτοῦ λαλήσει.

14. And it was the
sabbath day when Jesus
made the clay, and
opened his eyes.

15. Then again the
Pharisees also asked
him how he had received
his sight. He said unto
them, He put clay upon
mine eyes, and I washed,
and do see.

16. Therefore said
some of the Pharisees,
This man is not of God,
because he keepeth not
the sabbath day. Others
said, How can a man
that is a sinner do such
miracles? And there
was a division among
them.

17. They say unto the
blind man again, What
sayest thou of him,⁴ that
he hath opened thine
eyes? He said, He is a
prophet.

18. But the Jews did
not believe concerning
him, that he had been
blind, and received his
sight, until they called
the parents of him that
had received his sight.

19. And they asked
them, saying, Is this
your son, who ye say
was born blind? how
then doth he now see?

20. His parents an-
swered them and said,
We know that this is
our son, and that he was
born blind:

21. But by what means
he now seeth, we know
not; or who hath opened
his eyes, we know not:
he is of age; ask him: he
shall speak for himself.

14. It was the Sabbath
when Jesus opened the
eyes of the blind man.

15. And again the
Pharisees asked him
how he received the
sight. He said to them,
I cleansed myself, and
now I see.

16. And some of the
Pharisees said, This man
is not in a covenant with
God, for he does not
keep the Sabbath. Others
said, How can a sinner
show such examples?
And there was a dissen-
sion among them.

17. And again they
said to him who had
been blind, What dost
thou say about this, that
he has opened thy eyes?
And he said, I suppose
that he is a prophet.

18. And the Jews did
not believe that he had
been blind and received
his sight, until they
called his parents.

19. And they asked
them, Is this your son,
who you say was born
blind? How, then, does
he see now?

20. And the parents
replied to them, We
know that this is our
son, and that he was
born blind.

21. But how he sees
now, and who has opened
his eyes, we do not
know. He is of age;
ask him: he will speak
for himself.

22. Ταῦτα εἶπον οἱ γονεῖς αὐτοῦ, ὅτι ἐφοβούντο τοὺς Ἰουδαίους· ἥδη γὰρ συνετέθειντο οἱ Ἰουδαῖοι, ἵνα ἐάν τις αὐτὸν ὁμολογήσῃ Χριστὸν, ἀποσυνάγωγος γένηται.

23. Διὰ τοῦτο οἱ γονεῖς αὐτοῦ εἶπον, Ὅτι ἡλικίαν ἔχει, αὐτὸν ἐρωτήσατε.

22. These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.

23. Therefore said his parents, He is of age; ask him.

22. His parents spoke so, because they were afraid of the Jews; for the Jews had agreed already that if any man took him to be Christ, he would be put out of the assembly.

23. Therefore his parents said, He is of age; ask him.

(a) I leave out the stupid, useless detail of Verse 6, and in Verse 7, I put, instead of the words εἰς τὴν κολυμβήθραν τοῦ Σιλωὰμ (ὃ ἐρμηνεύεται, Ἀπεσταλμένος), *in the pool of him who is sent*. With such a translation I do not leave out anything.

The sight is restored by means of the purification by the spirit through him who is sent. And one cannot help observing that in Verse 4 it said that it is necessary to do the work of him who has sent. The blind man is cleansed and regenerated in the pool of him who is sent, that is, of him who does the works of him who has sent.

(b) In confirmation of the statement that the discourse is not about a blind man, we must notice that it does not say that the neighbours knew him as a blind man, but as a beggar.

Προσαιοτεῖν *to beg persistently, demand*.

(c) The unnecessary detail about the clay is omitted as before.

(d) περὶ αὐτοῦ is generally translated by *of him*. This translation is faulty; if it meant *of him*, it would be ὡς, and not ὅτι. I translate it by *of this*.

The interpreters and translators take this whole chapter to be a description of a miracle and generally explain it in this way, that the Jews do not believe that a miracle was wrought and question the blind man and his parents about it.

But we need only read what is written, to see that the Pharisees have not even in mind such a testimony. They ask (v. 10), How were thy eyes opened? that is, What dost thou see? How didst thou receive sight? (v. 15.)

Again they ask him, How didst thou come to see? In neither question is there any testimony, but an interest in how this was accomplished. Then (v. 16): they do not discuss about whether he has been blind or not, but about his not being from God. In Verse 17 they ask, What dost thou think of him who has opened thy eyes? Then (v. 19) they call up his parents, and they do not ask them whether he had been blind, as they ought to have done, but say, Here is your son, whom you call blind; how did he come to see? Either the Pharisees do not know how to talk and think, or they are not inquiring about a blind man, but wish to know what it is the man sees who was blind in intellect. And they call up the parents, to find out where this man has picked up these free thoughts. If this is a testimony about blindness, then all the verses are without sense. But if the Pharisees want to know what the blind man sees and where he has picked up these thoughts, they are clear.

24. Ἐφώνησαν οὖν ἐκ δευτέρου τὸν ἄνθρωπον ὃς ἦν τυφλὸς, καὶ εἶπον αὐτῷ, Δὸς δόξαν τῷ Θεῷ· ἡμεῖς οἶδαμεν ὅτι ὁ ἄνθρωπος οὗτος ἁμαρτωλὸς ἐστίν.

John ix. 24. Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner.

24. Then they again called up the one who had been blind, and said to him, Confess God: we know that this man is a sinner.

25. Ἀπεκρίθη οὖν ἐκεῖνος καὶ εἶπεν, Εἰ ἁμαρτωλὸς ἐστίν, οὐκ οἶδα· ἐν οἷδα, ὅτι τυφλὸς ὦν ἄρτι βλέπω.

25. He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see.

25. And he answered them, Whether he is a sinner or not, I do not know. One thing I know, that I was blind, and now I see.

26. Εἶπον δὲ αὐτῷ πάλιν, Τί ἐποίησέ σοι; πῶς ἤνοιξέ σου τοὺς ὀφθαλμούς;

26. Then said they to him again, What did he do to thee? how opened he thine eyes?

26. Again they said to him, What did he do to thee? How did he open thy eyes?

27. Ἀπεκρίθη αὐτοῖς, Εἶπον ὑμῖν ἤδη, καὶ οὐκ ἠκούσατε· τί πάλιν θέλετε ἀκοῦν; μὴ καὶ ὑμεῖς θελετε αὐτοῦ μαθηταὶ γενέσθαι;

28. Ἐλοιδόρησαν οὖν αὐτὸν, καὶ εἶπον, Σὺ εἰ μαθητῆς ἐκείνου· ἡμεῖς δὲ τοῦ Μωσέως ἐσμὲν μαθηταί.

29. Ἡμεῖς οἶδαμεν ὅτι Μωσῇ λελάληκεν ὁ Θεός· τοῦτον δὲ οὐκ οἶδαμεν πόθεν ἐστίν.

30. Ἀπεκρίθη ὁ ἄνθρωπος καὶ εἶπεν αὐτοῖς, Ἐν γὰρ τούτῳ θαυμάσιόν ἐστιν, ὅτι ὑμεῖς οὐκ οἶδατε πόθεν ἐστὶ, καὶ ἀνέψξέ μου τοὺς ὀφθαλμούς.

31. Οἶδαμεν δὲ ὅτι ἁμαρτωλῶν ὁ Θεὸς οὐκ ἀκούει· ἀλλ' ἐάν τις θεοσεβῇς ἦ, καὶ τὸ θέλημα αὐτοῦ ποιῇ, τούτου ἀκούει.

32. Ἐκ τοῦ αἰῶνος οὐκ ἠκούσθη, ὅτι ἤνοιξέ τις ὀφθαλμούς τυφλοῦ γεγεννημένου.

33. Εἰ μὴ ἦν οὗτος παρὰ Θεοῦ, οὐκ ἠδύνατο ποιεῖν οὐδέν.

34. Ἀπεκρίθησαν καὶ εἶπον αὐτῷ, Ἐν ἁμαρτίαις σὺ ἐγεννήθης ὅλος, καὶ σὺ διδάσκεις ἡμᾶς; καὶ ἐξέβαλον αὐτὸν ἔξω.

35. Ἦκουσεν ὁ Ἰησοῦς ὅτι ἐξέβαλον αὐτὸν ἔξω· καὶ ἐνῶν αὐτὸν εἶπεν αὐτῷ, Σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ Θεοῦ;

36. Ἀπεκρίθη ἐκείνος καὶ εἶπε, Τίς ἐστι, κύριε, ἵνα πιστεύσω εἰς αὐτόν; εἶπε δὲ αὐτῷ ὁ Ἰησοῦς,

27. He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples?

28. Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.

29. We know that God spake unto Moses: as for this fellow, we know not from whence he is.

30. The man answered and said unto them, Why herein is a marvelous thing, that ye know not from whence he is, and yet he hath opened mine eyes.

31. Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

32. Since the world began was it not heard that any man opened the eyes of one that was born blind.

33. If this man were not of God, he could do nothing.

34. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

35. Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

36. He answered and said, Who is he, Lord, that I might believe on him?

27. And he replied to them, I have told you already, but you do not believe. Why do you want to hear it again? Do you want to become his disciples?

28. And they reviled him, and said, Thou art his disciple, but we are Moses' disciples.

29. We know that God spoke to Moses: but we do not know this man, nor whence he comes.

30. And he answered them, and said, This is the marvel that you do not know whence he is, and yet he has opened my eyes.

31. We know that God does not hear sinners; but he hears those who are godly and do the will of God.

32. Since the world began it was not heard that any man opened the eyes of one born blind.

33. If this man were not of God, he could do nothing.

34. And they answered him, Thou wast all born in sins, and yet thou teachest us. And they drove him away.

35. Jesus heard that they had driven him away; and when he met him, he said, Does thou trust in the son of God?

36. And he replied, Who is he, that I should trust in him?

37. Καὶ ἑώρακας αὐ-
τὸν, καὶ ὁ λαλῶν μετὰ
σοῦ ἐκεῖνός ἐστιν.

38. Ὁ δὲ ἔφη, Πισ-
τεύω, κύριε· καὶ προσεκύ-
νησεν αὐτῷ.

37. And Jesus said un-
to him, Thou hast both
seen him, and it is he
that talketh with thee.

38. And he said, Lord,
I believe. And he wor-
shipped him.

37. And Jesus said to
him, Thou hast seen him
and seest him, and he
talks with thee.

38. And he said, I trust
in him, sir; and he
bowed to him.

(a) δὸς δόξαν τῷ θεῷ cannot mean *give God the praise*. In my opinion this means nothing but that the Pharisees demand that he should recognize their God. Only by understanding it thus, all the previous conversations and especially Verses 28 and 29, where they say that they are disciples of Moses with whom God himself spoke, and not disciples of Jesus, and the subsequent verses, become comprehensible.

(b) In many texts we read *believe*.

(c) Ye know not from whence he is, is a repetition of the words of the discourse in the temple.

(d) *We* shows clearly that it is not the beggar alone who speaks, but he who understands the teaching of Jesus.

The man born blind tells the Pharisees what he experiences and can tell them nothing else: he did not see the true life and did not understand it. Jesus opened his eyes, and he can say nothing for or against Moses. He sees life, and he says that he sees, and can say nothing else. But when the Pharisees excommunicate him, Jesus finds him, and says to him, Dost thou trust in the son of God? The blind man at first does not understand what the son of God is. Jesus explains to him, the son of God is that which thou knowest speaks with thee in thy soul, — thyself (the same was said in the discourse with Nicodemus); thou hearest and understandest his voice.

39. Καὶ εἶπεν ὁ Ἰη-
σοῦς, Εἰς κρίμα ἐγὼ εἰς
τὸν κόσμον τοῦτον ἦλθον,

John ix. 39. And Jesus
said, For judgment I am
come into this world,
that they which see not

39. And Jesus said, I
came into this world for
the division: that they
who do not see might

ἵνα οἱ μὴ βλέποντες βλέπωσι, καὶ οἱ βλέποντες τυφλοὶ γένωνται.

40. Καὶ ἤκουσαν ἐκ τῶν Φαρισαίων ταῦτα οἱ ὄντες μετ' αὐτοῦ, καὶ εἶπον αὐτῷ, Μὴ καὶ ἡμεῖς τυφλοὶ ἐσμεν;

41. Εἶπεν αὐτοῖς ὁ Ἰησοῦς, Εἰ τυφλοὶ ᾗτε, οὐκ ἂν εἴχετε ἁμαρτίαν· νῦν δὲ λέγετε, Ὅτι βλέπομεν· ἡ οὖν ἁμαρτία ὑμῶν μένει.

might see; and that they which see might be made blind.

40. And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also?

41. Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

see; and those who see might be made blind.

40. And the Pharisees and others with them heard this, and said, Dost thou consider us blind also?

41. Jesus said to them, If you were blind, there would be no error in you; but now you consider yourselves seeing, and so there is error in you.

(α) κρίμα division.

In response to the question why there are men who are deprived of the understanding of the true good, and whether they or their parents are to blame for it, Jesus replies that the human question why? and the human comprehension of justice are not applicable here. Neither he who does not see, nor his parents, are to blame; we must not discuss this, but must live by the light of the comprehension. He was blind, and he began to see. The son of man, the son of God, came into the world, only to separate those who see from those who do not see. And only he who sees and does not go to the light is sinful.

19. Σχίσμα οὖν πάλιν ἐγένετο ἐν τοῖς Ἰουδαίοις διὰ τοὺς λόγους τούτους.

20. Ἐλέγον δὲ πολλοὶ ἐξ αὐτῶν, Δαιμόνιον ἔχει καὶ μαίνεται· τί αὐτοῦ ἀκούετε;

21. Ἄλλοι ἔλεγον, Ταῦτα τὰ ῥήματα οὐκ ἔστι δαιμονιζόμενον· μὴ δαιμόνιον δύναται τύφλῶν ὀφθαλμοὺς ἀνοίγειν;

John x. 19. There was a division therefore again among the Jews for these sayings.

20. And many of them said, He hath a devil, and is mad; why hear ye him?

21. Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

19. And there was discord among the Jews on account of these words.

20. Many of them said, He is stubborn and mad; why do you listen to him?

21. Others said, You will not hear such words from a madman. A madman cannot open the eyes.

In the two preceding chapters Jesus said that the whole worship of the Jews is false, that the law of Moses

is full of contradictions and is a lie, and that they do not know God and serve the lust of the devil, calling him God, while he gives them the teaching of the true service of God by deeds.

In response to their question as to the proofs of the truth of his teaching, he says that his teaching is not his own, but his from whom we all come, — the teaching of life. And, in order to find out whether this teaching is true, we must live according to it. His teaching consists in living as he teaches. He who will live in this manner will learn that he has become free, that for him there will be no terror, no evil, no death. He who will live will feel that he is a participant in the principle of life with God. He who lives for his flesh lives contrary to the principle of life — God, just as the labourer lives in the house of the master, without caring for the master's will. But we must live as in the house of the Father, unite with the will of the Father, and then we shall always live with the Father. For the life in God there is no death. It has always been and will always be, it is before the beginning of the world. He who does not live in God does not know God, and you cannot tell about him. To comprehend him, it is necessary to live in God.

Thus Jesus could not give them the proofs of the truth of his teaching, such as the Jews demanded. And to show them more clearly the impossibility of such proofs, he tells them the parable of the healing of the blind man. He who understands with his heart sees, and he who does not understand does not see, unless his eyes are opened. It is impossible to prove the truth of the teaching to another man; he who has comprehended the chief meaning of life can no longer stop before any considerations: he knows that he was blind and now sees; that heretofore everything was darkness, and now everything is light. He does not know why he did not see before,

and whether he who on the Sabbath opened his eyes is right or not; and he cannot think of it: he was blind, and now he sees. There are no other proofs.

CHRIST THE DOOR OF LIFE

1. Ἀμὴν ἀμὴν λέγω ὑμῖν, Ὁ μὴ εἰσερχόμενος διὰ τῆς θύρας εἰς τὴν αὐλήν τῶν προβάτων, ἀλλὰ ἀναβαίνων ἀλλοιχοῦσθαι, ἐκεῖνος κλέπτει· ἐστὶ καὶ ληστής.

2. Ὁ δὲ εἰσερχόμενος διὰ τῆς θύρας ποιμὴν ἐστὶ τῶν προβάτων.

3. Τοῦτο ὁ θυρωρὸς ἀνολοίγει, καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει, καὶ τὰ ἴδια πρόβατα καλεῖ κατ' ὄνομα, καὶ ἐξάγει αὐτά.

4. Καὶ ὅταν τὰ ἴδια πρόβατα ἐκβάλῃ, ἔμπροσθεν αὐτῶν πορεύεται· καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ, ὅτι οἶδασιν τὴν φωνὴν αὐτοῦ.

5. Ἀλλοτρίω δὲ οὐ μὴ ἀκολουθήσωσιν, ἀλλὰ φεύξονται ἀπ' αὐτοῦ· ὅτι οὐκ οἶδασιν τῶν ἀλλοτρίων τὴν φωνήν.

6. Ταύτην τὴν παραβολὴν εἶπεν αὐτοῖς ὁ Ἰησοῦς· ἐκεῖνοι δὲ οὐκ ἔγνωσαν τίνα ἦν ἡ ἐλάλει αὐτοῖς.

John x. 1. Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

2. But he that entereth in by the door is the shepherd of the sheep.

3. To him the porter openeth; and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out.

4. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice.

5. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers.

6. This parable spake Jesus unto them; but they understood not what things they were which he spake unto them.

1. Verily, I tell you, He who does not enter into the sheepfold by the door, but climbs in somewhere, is a thief and a robber.

2. He who enters by the door is the shepherd of the sheep.

3. To him the watchman opens, and the sheep hear his voice. And he calls each sheep by name, and lets them out into the field.

4. And when he lets out his own sheep, he goes before them; and the sheep follow him, for they know his voice.

5. And a stranger they will not follow, but will run away from him, for they do not know the voice of strangers.

6. This parable Jesus spoke to them; but they did not understand what he said.

The discourse is still about the proofs of the falseness of the Jewish faith and the truth of Jesus' teaching. After the parable of the restored sight, the discourse is about this, that this restoration will always take place, because the teaching of Jesus consists in this, that all men know that he only reminds them of, enlightens them in, something they knew before, something which

lies in the hearts of men; that his teaching is in comparison with the false teachings what the appearance of the true shepherd in the sheepfold is in comparison with the thief who climbs into the sheepfold. All recognize him at once, as the sheep recognize their shepherd. They know that he will feed them and will give them life, but at the false teaching men shy as the sheep shy at a robber who climbs over the fence. They do not recognize him, and are afraid, fearing evil. If Jesus said something unusual and improper to men, they might be afraid of him, as the sheep shy at him who climbs over the enclosure; but what he says to them is what they know in themselves,— he speaks of the way which alone leads to life,— he enters by the door which alone leads into the pasture,—into life. And what he tells them is known to them, as the voice of the shepherd is known to the sheep, and so they will follow him and receive life.

7. Εἶπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ἐγὼ εἰμι ἡ θύρα τῶν προβάτων.

John x. 7. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

7. And again Jesus said to them, Verily, I tell you, my teaching is the door for the sheep.

8. Πάντες ὅσοι πρὸ ἐμοῦ ἦλθον, κλέπται εἰσὶ καὶ λησταί· ἀλλ' οὐκ ἤκουσαν αὐτῶν τὰ πρόβατα.

8. All that ever came before me are thieves and robbers: but the sheep did not hear them.

8. All those who ever came before me are thieves and robbers: but the sheep did not obey them.

9. Ἐγὼ εἰμι ἡ θύρα· δι' ἐμοῦ ἐάν τις εἰσέλθῃ, σωθήσεται, καὶ εἰσελεύσεται, καὶ ἐξελεύσεται, καὶ νομὴν εὕρήσει.

9. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

9. I am the door. If any man enters through me, he will be safe: he will go in and out, and will find pasture.

10. Ὁ κλέπτης οὐκ ἔρχεται εἰ μὴ ἵνα κλέψῃ καὶ θύσῃ καὶ ἀπολέσῃ· ἐγὼ ἦλθον ἵνα ζωὴν ἔχωσι, καὶ περισσὸν ἔχωσιν.

10. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

10. The thief goes only to steal, and to kill, and to destroy. I came as the door, that they might have life more abundantly.

(a) One would think that it is quite clear. All those who came to teach as I teach are thieves and robbers,

that is, it is clear that Moses and the prophets are false teachers. The words, Moses' law and the prophets were before John, the law was given by Moses, but truth and joy by Jesus Christ, mean the same. More clearly, it seems, the denial of the law of Moses could not have been expressed. And what does the church do?

This is what it says (Gospel of John, p. 351):

Verily, verily (assurance of the incontestable truth of his words), *I say*: Since the Pharisees do not understand the allegorical speech of the Lord, he explains its essence to them.

I am the door of the sheep: The door which leads to the sheep, through which the shepherd passes into the sheepfold. He is the only true mediator between God and the people, the chosen people of the Old Testament, the only path for the shepherds and the sheep.

All that ever came, etc.: The Lord has above called thieves and robbers those who do not enter by the door, but climb in elsewhere, consequently, if he here calls by the same name all those who came in before him, as many as ever came, he does not mean those who came in through the door, but those who climbed in, that is, he does not mean the true God-given leaders of the nation, the prophets and the hierarchy, who acted in the true spirit, but all the false leaders of the nation, whoever they may be: false prophets, false Messiases, but in particular the Pharisees, the enemies of Christ and of his spirit, who none the less regarded themselves as leaders of the people. They are said to have come before the Lord, since they had been active before him.

The sheep did not hear them: That is, the true members of the God-chosen people, those who formed the kernel of the kingdom of Messias, whom, as he expresses himself, the Father gave him, and in general all the true members of the kingdom of God. They did not hear the voice of the false leaders, for those who listened to them and followed them did not belong to the true members of the kingdom of God, but only externally deemed themselves to belong to it.

I am the door: The repetition strengthens the speech.

By me if any man enter in: The discourse, from the connection with what precedes, refers to the shepherds who pass through the door into the sheepfold; but, as it seems, at the end of this allegory the picture is taken in a broader sense: since not only the

shepherds, but also the sheep pass through the door, both the shepherd and the sheep are to be understood by those who come in and out. But with such a conception of the sheepfold the Messianic kingdom, the church of Christ, is meant, for which reason the expression *shall be saved* is used about those who enter in, an expression which really designates the salvation in the kingdom of Messias.

By me if any man enter in, he shall be saved: The whole expression points to the entering, the condition of reconciliation with God through faith, to the participation in the salvation in the church of Christ. The subsequent expressions, *And shall go in and out, and find pasture*, point to the gratification in the kingdom of Christ of all true spiritual needs of those who enter in, in the form of the gratification of the needs of the sheep.

The word *shall go in* designates the gratification of the need of assurance of safety, of a true defence and protection, where one can find the spirit and peace in God, as the sheep find their defence, protection, and rest in the sheepfold; by the words *go out and find pasture* is designated the gratification of the needs of the spiritual nutrition with the food of truth, goodness, beauty, in the Messianic kingdom, where for the gratification of all the needs of the spirit there is an abundance of all kinds of objects,—an ample pasture, where all men may feed as much as they please; in the kingdom of Christ there is everything for the gratification of all spiritual needs.

The thief cometh not,—I am come, etc.: The first allegorical representation, in which the Lord pictures himself under the guise of a door leading into the sheepfold, is ended, and the Lord, continuing in general the same metaphorical discourse, changes the particular figures of speech, for the clearer enunciation of his thoughts, and represents himself, no longer under the form of a door, but under that of the true good shepherd, and the false shepherds under the form of hirelings. The transition to this change in the particular figures of speech forms a direct contrast of the Lord, as the true leader of the people, with the false ones, designated by him under the name of the thieves. The thief, who climbeth up some other way into the sheepfold, has selfish aims which, at that, are disastrous to the sheep: he steals, kills, and destroys; even so the false shepherds and leaders of the people, who are not sent by Christ, and who do not act in his name, for example, the Pharisees, are guided by selfish aims alone, and their activity is connected with the ruin of the sheep: they kill them spiritually, for by their perverse doctrine and activity they abstract

them from the true life in God and Christ, in the communion with whom alone there is life, — the life of the spirit. In contradistinction with this, the true shepherd Christ gives life and not death, life with an abundance. The spiritual life in communion with Christ in his kingdom is meant, as in numerous other parallel passages, where life is promised to the members of the kingdom of Christ.

More abundantly: The figure of speech is taken from the abundance of the pasture, which contains more than is necessary for the gratification of the needs of nutrition. The thought is the same as that expressed in the words, From his fulness have we received grace, that is, a superabundant gratification in the kingdom of Christ of all the true needs of the human spirit.

Reuss (Vol. VI., pp. 234 and 235):

Les Pharisiens n'ayant pas compris ou n'ayant pas voulu comprendre, Jésus reprend et son allégorie et sa polémique. Encore une fois il se nomme la *porte*, mais cette fois-ci, il l'est pour le troupeau lui-même. Heureuses les brebis qui savent trouver cette porte pour se mettre en sûreté dans le bercail, qui échappent ainsi aux voleurs rôdant au dehors! Voilà en deux mots le sens de ce petit tableau, dont nous nous garderons bien d'éplucher tous les éléments. Si nous insistions par exemple sur ce que le bercail doit être le royaume de Dieu, comment expliquerions-nous que les brebis en sortiraient pour trouver leur pâture? Évidemment le mot *sortir* n'est là que pour les besoins de l'image, le pâturage n'étant pas dans le bercail. Par la même raison, nous disons *sauf*, et non *sauvé*, parce qu'il est encore question d'animaux qui s'abritent (voyez le verset suivant). Si l'auteur a mis *quelqu'un, il*, etc., c'est qu'il a mêlé à l'image une interprétation pratique parfaitement juste, mais qui brouille un peu les couleurs du tableau. Mais il va sans dire que la *pâturage* aussi a son sens spirituel très-facile à trouver.

La phrase relative aux voleurs a dérouté les théologiens. On s'en est effrayé, comme si l'auteur avait voulu faire dire à Jésus que tous les conducteurs antérieurs du peuple d'Israël, les prophètes compris, avaient été de faux bergers. Les Gnostiques en ont profité pour justifier leur rejet de l'Ancien Testament. Les copistes intimidés ont rayé ces deux mots : *avant moi*, comme si cela changeait le sens. Le fait est que le troupeau est la génération contemporaine (v. 16), par conséquent les voleurs sont ceux qui, à cette époque-là, avaient prétendu s'emparer de la direction spirituelle de la nation juive et contre les attaques

desquels Jésus était venu ouvrir aux siens (Chap. vi. 45) la porte de refuge, en les recevant dans son sein ou dans ses bras. Comme il fait ici allusion à un fait, le noyau de son troupeau étant déjà formé, il pouvait dire: les brebis ne les *ont* pas écoutés. Par cette tournure, le discours quitte le terrain de la théorie ou de l'idéal et s'engage pour un moment dans celui de l'histoire. (Nous avons fait voir dans l'Introduction, p. 82, que l'expression du v. 8 dépasse le but prochain auquel nous nous sommes arrêté ici.)

I refer *shall be saved and shall go in and out, and find pasture* to the sheep, for without this the whole meaning of the comparison is lost, and the significance of *door* is spoiled. I understand it like this: Jesus Christ compares himself as a living man with a shepherd. But, besides this, he compares himself, his divine consciousness, with a door. And so he goes on and says, A thief comes only to steal, kill, and destroy. I came by the door, that men might have life, and might have it abundantly. And giving up the comparison of himself with the shepherd, he says:

11. Ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός. ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων.

John x. 11. I am the good shepherd:^a the good shepherd giveth his life for the sheep.

11. I am the good shepherd: the good shepherd gives his life for the sheep.

12. Ὁ μισθωτὸς δὲ, καὶ οὐκ ὢν ποιμὴν, οὗ οὐκ εἰσὶ τὰ πρόβατα ἰδία, θεωρεῖ τὸν λύκον ἐρχόμενον, καὶ ἀφίησι τὰ πρόβατα, καὶ φεύγει· καὶ ὁ λύκος ἀρπάζει αὐτὰ, καὶ σκορπίζει τὰ πρόβατα.

12. But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep.

12. A hireling is not a shepherd: the sheep are not his own; he sees the wolf coming, and leaves the sheep, and runs away; and the wolf catches and scatters the sheep.

13. Ὁ δὲ μισθωτὸς φεύγει, ὅτι μισθωτὸς ἐστὶ, καὶ οὐ μέλει αὐτῷ περὶ τῶν προβάτων.

13. The hireling fleeth, because he is a hireling, and careth not for the sheep.

13. The hireling flees, because he is a hireling, and does not care for the sheep.

14. Ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός· καὶ γινώσκω τὰ ἐμά, καὶ γινώσκονται ὑπὸ τῶν ἐμῶν,

14. I am the good shepherd, and know my sheep, and am known of mine.

14. I am the good shepherd: I know my sheep, and they know me.

15. Καθὼς γινώσκει με ὁ πατήρ, ἀγῶ γινώσκω τὸν πατέρα· καὶ τὴν ψυχὴν μου τίθῃμι ὑπὲρ τῶν προβάτων.

16. Καὶ ἄλλα πρόβατα ἔχω, ἃ οὐκ ἔστιν ἐκ τῆς αὐλῆς ταύτης· καὶ αὐτοὶ με δεῖ ἀγαγεῖν, καὶ τῆς φωνῆς μου ἀκούσουσι· καὶ γεννησεται μία ποίμνη, εἰς ποιμήν.

17. Διὰ τοῦτο ὁ πατήρ με ἀγαπᾷ, ὅτι ἐγὼ τίθῃμι τὴν ψυχὴν μου, ἵνα πάλιν λάβω αὐτήν.

18. Οὐδεὶς αἶρει αὐτὴν ἀπ' ἐμοῦ, ἀλλ' ἐγὼ τίθῃμι αὐτήν ἀπ' ἐμαυτοῦ. ἔξουσίαν ἔχω θεῖναι αὐτήν, καὶ ἔξουσίαν ἔχω πάλιν λαβεῖν αὐτήν. ταύτην τὴν ἐντολὴν ἔλαβον παρὰ τοῦ πατρὸς μου.

15. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

16. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

17. Therefore doth my Father love me, because I lay down my life, that I might take it again.

18. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

15. As the Father knows me, even so I know the Father; and I lay down my life for the sheep.

16. And I have other sheep, which are not of this fold: I must lead them out, and they will hear my voice; and there will be one fold, and one shepherd.

17. Therefore my Father loves me, because I lay down my life that I may receive it again.

18. No man takes it from me, but I lay it down of my own will, and I can receive it. This commandment I received from my Father.

(a) The good shepherd, as the master himself, or the son of the master.

(b) The commandment of the Father to give the carnal life for the life in God.

This parable of the sheep and the shepherd, which presented itself to Jesus Christ before, when the people appeared to him like sheep scattered without a shepherd, is now explained by Jesus Christ from three sides:

(1) He says that he said before more than once that there are many roads, but only one entrance. He says that one door leads into the sheepfold, and one exit leads from the sheepfold into the pasture, that is, out to feed, — to live. And so there is only one way out for men, — the comprehension of life, that which it teaches. Every teaching which is not based on the comprehension of life is false, and all men know this, as the sheep know when a thief climbs over the enclosure.

(2) He says that he entered by this door, and he calls men to follow him through this door, in order to receive life. And as the sheep follow the shepherd who comes in by the door and calls them with a familiar voice, so men follow him, and not only those to whom he is speaking now, but all men, so that, as when all the sheep are brought together into one fold one shepherd leads them, his teaching will unite all men.

(3) He says, Not only do the sheep in the sheepfold recognize the true shepherd and tell him from a thief, but also in the field, in the pasture, is the true shepherd easily told from the hireling. Here Jesus Christ compares the hireling with the master's son who is herding his father's flock. The hireling flees from the wolf: he does not care for the sheep; but the master's son does not spare himself for the sake of the sheep, for they are his father's. He does not leave them, for they are his, and he is their shepherd and master. Even so the teaching of Moses was false, for from his law there followed thieving, plundering, and advantages for those who preached, while according to Jesus' teaching there is no thieving, no plundering, and not only no advantage to him who preaches, but, on the contrary, his whole teaching consists in giving one's life for others, in order to receive the true life. In this consists the commandment of the Father, which he preaches to men.

24. Ἐκύκλωσαν οὖν αὐτὸν οἱ Ἰουδαῖοι, καὶ ἔλεγον αὐτῷ, Ἔως πότε τὴν ψυχὴν ἡμῶν αἰρεῖς; εἰ σὺ εἶ ὁ Χριστὸς, εἰπέ ἡμῖν παρρησίᾳ.

25. Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Εἶπον ὑμῖν, καὶ οὐ πιστεύετε. τὰ ἔργα ἃ ἐγὼ ποιῶ ἐν τῷ ὀνόματι τοῦ πατρὸς μου, ταῦτα μαρτυρεῖ περὶ ἐμοῦ.

John x. 24. Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.^a

25. Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.

24. Then the Jews surrounded him, and said to him, How long wilt thou torment us? If thou art Christ, tell us so.

25. Jesus answered them, I have told you already, but you do not believe. The way I live according to my Father's teaching shows you who I am.

26. 'Αλλ' ὑμεῖς οὐ πιστεύετε· οὐ γάρ ἐστε ἐκ τῶν προβάτων τῶν ἐμῶν, καθὼς εἶπον ὑμῖν.

27. Τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούει, καὶ γὰρ γινώσκω αὐτὰ· καὶ ἀκολουθοῦσί μοι,

28. Καὶ γὰρ ζῶν αἰώνιον δίδωμι αὐτοῖς· καὶ οὐ μὴ ἀπόλωνται εἰς τὸν αἰῶνα, καὶ οὐχ ἄρπάσει τις αὐτὰ ἐκ τῆς χειρὸς μου.

29. Ὁ πατήρ μου, ὃς δέδωκέ μοι, μέζων πάντων ἐστὶ· καὶ οὐδεὶς δύναται ἄρπάξαι ἐκ τῆς χειρὸς τοῦ πατρὸς μου.

30. Ἐγὼ καὶ ὁ πατήρ ἐν ἐσμέν.

26. But ye believe not, because ye are not of my sheep, as I said unto you.

27. My sheep hear my voice, and I know them, and they follow me:

28. And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

29. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.

30. I and my Father are one.

26. But you do not believe, because you are not of my sheep, as I told you.

27. My sheep know my voice, and I recognize them, and they follow me.

28. And I give them non-temporal life; and they will never perish, and no one will take them from me.

29. My Father, who entrusted them to me, is greater than all, and no one can take them from my Father.

30. I and my Father are one.

(a) Verses 22 and 23, which speak of a feast in the winter, which took place two months later, introduce a useless detail, the more so since the discourse on this occasion is a continuation of what was said before.

The Jews implore Jesus to reveal to them whether he is Christ. Apparently they suffer as much as many have suffered since, doubting that Christ is the second person of the Trinity and at the same time fearing to deny what millions believe and confess as a truth of religion, without which it is impossible to be saved and to recognize the lie as a truth. They implore Jesus to take the burden from their souls, — to lead them out of their agonizing doubt. And what does he answer them? He continues the saying about the sheep, and says that he and the Father are one; but he does not answer their question one way or another, — he does not solve their agonizing doubt, nor the doubt of us billions of people who have lived since his time. If he was God, how could an almighty, omniscient, all-good God help knowing all the sufferings which

would befall those Jews and us and the billions of people who have been tormented by doubt and have been deprived of salvation. He could not have helped pitying them and us. All he had to say was, Yes, I am God, and the Jews and we would have been blessed.

But he did not have to be God, if he was only a saintly man; and he did not have to be even a saintly man. Even if he had been an evil deceiver, he, knowing all the abyss of evil which would result from this doubt, could not have helped saying, Yes, or No: Yes, I am Christ, the Messiah; No, I am not the Messiah. But he said neither of these things. And all the evangelists made a note of it, yes, made a note of this cruelty of his, if he were a God, as the church understands him to be; of this begging of the question, if he was a man, as the historians understand it. He said neither the one, nor the other, but only repeated more clearly and more strongly what he had said before.

In explaining who he was, what he was, in the name of whom he was teaching, and in what sense he was Christ, he said, I and the Father are one. He answered everything he could; he could not have answered otherwise, for he acknowledged himself to be Christ, the chosen one of God, but not in the sense in which the Jews understood the word Christ, Messiah. If he had told them that he was Christ, they would have understood him to be a prophet, a king, but in no way would they have understood what he professed himself to be,—a man who had exalted in himself the comprehension of life, in order to sanctify this comprehension in everybody else. If he had told them that he was not Christ, they would have been deprived of the only good which he was preaching to men, and that would have been an untruth, for he felt himself to be Christ, the chosen one of God. He had told them before that he had come from the Father who had sent him; that he

only did the will of this Father; that he was only a shepherd who showed the door to the sheep; that he gave eternal life to those who believed him; that the Father of men, God, led them to him, and that he and the Father were one, that is, that he was the comprehension.

31. Ἐβάστασαν οὖν πάλιν λίθους οἱ Ἰουδαῖοι, ἵνα λιθάσωσιν αὐτόν.

32. Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Πολλὰ καλὰ ἔργα ἔδειξα ὑμῖν ἐκ τοῦ πατρὸς μου· διὰ ποῖον αὐτῶν ἔργον λιθάξετέ με;

33. Ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι λέγοντες, Περὶ καλοῦ ἔργου οὐ λιθάζομέν σε, ἀλλὰ περὶ βλασφημίας, καὶ ὅτι σὺ ἄνθρωπος ὢν ποιεῖς σεαυτὸν Θεόν.

34. Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Οὐκ ἔστι γεγραμμένον ἐν τῷ νόμῳ ὑμῶν, Ἐγὼ εἶπα, Θεοὶ ἐστε;

35. Εἰ ἐκείνους εἶπε θεοὺς, πρὸς οὓς ὁ λόγος τοῦ Θεοῦ ἐγένετο, (καὶ οὐ δύναται λυθῆναι ἡ γραφή·)

36. Ὃν ὁ πατὴρ ἡγάλασε καὶ ἀπέστειλεν εἰς τὸν κόσμον, ὑμεῖς λέγετε, Ὅτι βλασφημεῖς, ὅτι εἶπον, Υἱὸς τοῦ Θεοῦ εἰμι;

37. Εἰ οὐ ποιῶ τὰ ἔργα τοῦ πατρὸς μου, μὴ πιστεύετε μοι·

38. Εἰ δὲ ποιῶ, κὰν ἐμοὶ μὴ πιστεύητε, τοῖς ἔργοις πιστεύσατε· ἵνα γνῶτε καὶ πιστεύσητε, ὅτι ἐν ἐμοὶ ὁ πατὴρ, καὶ γὰρ ἐν αὐτῷ.

John x. 31. Then the Jews took up stones again to stone him.

32. Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?

33. The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.

34. Jesus answered them, Is it not written in your law, I said, Ye are gods?

35. If he called them gods, unto whom the word of God came, and the Scripture cannot be broken;

36. Say ye of him, whom the Father hath sanctified,^a and sent into the world, Thou blasphemest; because I said, I am the Son of God?

37. If I do not the works of my Father, believe me not.

38. But if I do, though ye believe not me, believe the works; that ye may know, and believe, that the Father is in me, and I in him.

31. Then the Jews took up stones again to stone him.

32. Jesus said to them, I have showed you many good works of my Father; for which of those works do you want to stone me?

33. And the Jews replied to him, We will not stone thee for a good work, but for blasphemy, because, being a man, thou makest thyself a God.

34. And Jesus answered them, Is it not written in your law, I, God, said, You are gods?

35. If he called those gods, to whom he spoke, and the Scripture cannot be broken;

36. How, then, do you say to me, whom God has loved and sent into the world, that I blaspheme, because I said that I was the son of God.

37. If I do not do as my Father, do not believe me.

38. But if I do as my Father, do not believe me; believe the work, then you will understand that the Father is in me, and I am in him.

(a) Many texts have *ὁ πατὴρ ἡγίασε*, the same thought which is given in the discourse with Nicodemus (iii. 16), where obviously the words refer to the spirit of God, which is to be found in every man.

Jesus says that he is Christ in this sense, that he has within him the comprehension of the one God, whom we know, and so he and God are one.

The Jews want to kill him. He says, Has the comprehension produced anything bad? The works of this comprehension, the works of the Father, cannot have been bad, so why stone me? They say, Thou blasphemest, calling thyself God. And he says to them, Where is here the blasphemy? In your Scripture it says, You are gods; this is said in Psalm LXXXII., where God reproves the mighty of the world who do injustice. It says there, They know not, neither will they understand: they walk on in darkness. I have said, Ye are gods; and children of Jehovah the Most High. If unrighteous men and oppressors are called gods in the Scripture, in which you believe, why, then, do you say of me, who am doing the will of God, that I blaspheme when I say that I am the son of God. If my works are bad, condemn them, but if the works of God proceed from me, believe that they are from the Father. Since I do the works of God, I am in the Father, and the Father is in me.

25. Εἶπεν αὐτῇ ὁ Ἰησοῦς, Ἐγὼ εἰμι ἡ ἀνάστασις καὶ ἡ ζωὴ. ὁ πιστεύων εἰς ἐμὲ, κἀν ἀποθάνῃ, ζήσεται.

John xi. 25. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

25. And Jesus said to her, My teaching is the teaching of the awakening and of life. He who believes in my teaching, though he died, will be alive.

26. Καὶ πᾶς ὁ ζῶν καὶ πιστεύων εἰς ἐμὲ οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα.

26. And whosoever liveth and believeth in me shall never die. Believe thou this?

26. And he who believes in my teaching will not die.

39. Ἐξήτουν οὖν πάλιν αὐτὸν πιάσαι· καὶ ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν.

John x. 39. Therefore they sought again to take him; but he escaped out of their hand,

39. And the Jews deliberated again how to overthrow him. But he could not be vanquished.

40. Καὶ ἀπῆλθε πάλιν πέραν τοῦ Ἰορδάνου, εἰς τὸν τόπον ὅπου ἦν Ἰωάννης τὸ πρῶτον βαπτίζων· καὶ ἔμεινεν ἐκεῖ.

41. Καὶ πολλοὶ ἤλθον πρὸς αὐτόν, καὶ ἔλεγον, Ὅτι Ἰωάννης μὲν σημεῖον ἐποίησε· οὐδὲν πάντα δὲ ὅσα εἶπεν Ἰωάννης περὶ τούτου, ἀληθὴ ἦν.

42. Καὶ ἐπίστευσαν πολλοὶ ἐκεῖ εἰς αὐτόν.

13. Ἐλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ μέρη Καισαρείας τῆς Φιλίππου, ἠρώματα τοὺς μαθητὰς αὐτοῦ, λέγων, Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι, τὸν υἱὸν τοῦ ἀνθρώπου;

14. Οἱ δὲ εἶπον, Οἱ μὲν Ἰωάννην τὸν βαπτιστήν· ἄλλοι δὲ Ἠλίαν· ἕτεροι δὲ Ἰερεμίαν, ἢ ἓνα τῶν προφητῶν.

15. Λέγει αὐτοῖς, Ὑμεῖς δὲ τίνα με λέγετε εἶναι;

16. Ἀποκριθεὶς δὲ Σίμων Πέτρος εἶπε, Σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ τοῦ ζῶντος.

68. Ῥήματα ζωῆς αἰωνίου ἔχεις·

17. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῷ, Μακάριος εἶ, Σίμων Βάρθολομαῖ, ὅτι σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέν σοι, ἀλλ' ὁ πατήρ μου ὁ ἐν τοῖς οὐρανοῖς.

18. Καγὼ δέ σοι λέγω, ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν, καὶ πύλαι ᾗδου οὐ κατισχύσουσιν αὐτῆς.

40. And went away again beyond Jordan into the place where John at first baptized; and there he abode.

41. And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true.

42. And many believed on him there.

Matt. xvi. 13. When Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, Whom do men say that I, the Son of man, am?

14. And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets.

15. He saith unto them, But whom say ye that I am?

16. And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

John vi. 68. Thou hast the words of eternal life.

Matt. xvi. 17. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood^b hath not revealed it unto thee, but my Father which is in heaven.

18. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.^c

40. And he went again beyond the Jordan, to the place where John the Baptist used to baptize. And he stopped there.

41. And many took up his teaching, and said that John had given no proofs, but that everything he had said of this man was true.

42. And many believed in his teaching there.

13. And Jesus went into the villages of Cesarea, into Philippi, and asked his disciples, saying, How do people understand this, that I am the son of God?

14. They said, Some take you to be John the Baptist; some, Elijah; others, Jeremiah, or one of the prophets.

15. And he said to them, And how do you judge of me?

16. And Simon, named the Rock, replied to him, Thou art Christ, the son of the living God.

68. Thou hast the words of the eternal life.

17. And Jesus replied to them, Happy art thou, Simon, son of Jonah, for no mortal has revealed this to you, but God my Father.

18. And I tell thee that thou art a rock, and on this rock will I build my assembly of men, and death will not overcome this assembly of men.

(a) In many texts the word ἐμέ, which gives a more private meaning to this verse, is wanting. Ἐμέ is interpolated so that the words of the preceding verse may refer to the resurrection of Lazarus. Without this word the verse only strengthens the meaning of the first.

(b) *Flesh and blood* in Hebrew means *mortal*.

(c) The words of Verse 19, Whatever thou shalt loose on earth, etc., have evidently been transferred here through a misunderstanding and for church purposes; they have here no meaning, nor connection, for the address refers first to one, and then to all.

Simon understood well what Jesus Christ was saying of himself, and he gave a correct answer. He said, Thou art what thou sayest: in thee is the word of life, — thou art the son of life; thy teaching is life.

And Jesus said to him, Thou art blessed, for thou hast comprehended, not from me, who am mortal, but from the spirit of God. Now, since thy foundation is the immortal one, not my words, not my prophecy, but the comprehension of God, thou art firm, and on this comprehension alone will the true union of men be based.

20. Τότε διεστέλλω
τοῖς μαθηταῖς αὐτοῦ, ἵνα
μηδενὶ εἰπωσιν ὅτι αὐτός
ἐστὶν Ἰησοῦς ὁ Χριστός.

Matt. xvi. 20. Then
charged^a he his disci-
ples that they should
tell no man that he was
Jesus the Christ.

20. Then he explained
to the disciples that
they should tell no man
that he was Christ.

(a) διαστέλλω means *to divide, distinguish, explain*. On what ground it is translated by *to command* we can understand only by considering that the meaning of this most important verse was lost, as we shall later see. Jesus said to Peter that he correctly understood him to be Christ in the sense of the living God, and added, Thou art right in looking for my rights, not in me, the mortal Jesus, but in the spirit of God; and he went on to say that only on such a comprehension could an

assembly of men be founded. Then it says that he explained to his disciples in what sense he was Christ, so that they should not again fall into the error of saying that he, the mortal Jesus out of Nazareth, was the Christ.

This verse is repeated in all the synoptics with the change of the word διαστέλλω, for which we there have ἐπιτιμᾶω, that is, *commanded*, and the meaning is somewhat weakened.

Here is the delirium of the church (Gospel of Matt., p. 299):

Then he charged his disciples, etc.: The cause of this charge could have been, on the one hand, the desire not to kindle the passions too early in the people, with their false conceptions of the Messiah; on the other, not to rouse in the Pharisees and the rulers, who were ill-disposed toward him, premature and violent anger, which would subject his life to danger, while his time had not yet come; finally also this, that they would not have understood him then, since they had a false conception about him, by taking him to be, not the Messiah himself, but his forerunner. Time was needed for his teaching and for the activity of his person to clear up everything for those who could comprehend. Why did he charge them not to tell? In order that, after the removal of the tempters, after the accomplishment of the exploit on the cross, and after the cessation of all his sufferings, when there would not be any one to interfere with the belief of men in him and to harm them, the correct conception of him should be clearly and firmly impressed on the minds of those who heard him. So long as his mightiness was not yet made very manifest, he wanted the apostles to begin to preach only when the obvious truth of the preacher and the force of the events would confirm their words. For it was one thing to see him do miracles in Palestine and to be subject to insults and persecutions, especially when after the miracles the cross was to follow; and another thing to see the whole universe bow to him and believe in him, when he no longer had to bear those sufferings through which he had passed. And so he charged them not to tell any man.

If those who had seen many miracles and had heard so many unuttered secrets were sorely tried at the very rumour about his sufferings, and among them not only all the other apostles, but

the chief of them, Peter, you can imagine to what trial the people would have been subjected, if they had known that Jesus Christ was the son of God, and then had seen him crucified and spat upon, while they did not yet comprehend what was concealed in these mysteries, had not yet received the holy spirit! And so he justly charged them not to tell the people before the crucifixion, since before the crucifixion he was afraid to tell it even to those who were to be the teachers.

Here is Reuss's view (Vol. I., pp. 395 and 396):

La réponse de Simon, diversement formulée dans les trois textes, mais revenant partout au même sens, est la preuve que même sans la déclaration positive de Jésus, il s'était formé dans l'esprit des disciples, spectateurs journaliers des miracles de leur maître et auditeurs permanents de son enseignement, la conviction arrêtée qu'il était le Christ, l'Oint de Dieu, le Messie promis, le fils de Dieu, formules partout identiques pour le sens et qui ne disent rien sur la *nature* de la personne, mais qui expriment la notion de la *dignité* de l'envoyé. "Tu es celui que les prophètes ont annoncé, que le peuple attend, qui doit fonder le royaume de Dieu et restaurer Israël." La *spiritualité* relative de la notion n'est pas déterminée par cette déclaration et nous allons en voir la preuve.

Tous les trois narrateurs ajoutent que Jésus interdit aux disciples de parler de cette conviction à d'autres personnes. Pourquoi cela? Il n'y a qu'une seule réponse à donner à cette question: c'est que la notion qu'ils avaient du Christ n'était pas encore celle que Jésus voulait leur faire adopter et qu'il voulait faire prévaloir dans le monde. Leur éducation apostolique n'était pas terminée. Ils auraient répandu ou corroboré des erreurs en combinant, avec leur attachement à sa personne, les espérances populaires qu'ils partageaient.

This is terrible! Jesus in every imaginable way makes statements about his being a man, like everybody else, and all men being like himself; at the same time he preaches the teaching about the spirit and the filial relation to the living God, a teaching which cannot be expressed in any other way than by the words of Jesus. He preaches this doctrine, and all understand it topsy-turvy, saying that he makes himself out a God. He

labours hard, and says, I am not God, but all of you are gods; I am a man, I am saved by God who is within me; this God in every man is the only Christ; there will never be any other. And no one wants to understand him. Some cry, He is the son of David; and recognize him only as God, and worship him; others recognize him only as man and want to crucify him for calling himself God. Finally his disciple, Simon Peter, understands him, and he explains to his disciples that he is not to be regarded as Jesus Christ.

This same phrase is copied with a slight change, and it turns out that he charges them for some reason not to tell that he is Jesus Christ.

They do not hear with their ears, and do not see with their eyes.

After transferring the parable of the man born blind to the end of the chapter, there follows the so-called resurrection of Lazarus.

This is what the church has to say (pp. 391 and 398):

He groaned in the spirit and was troubled: The Greek word which is translated by *groaned* includes the idea of provocation, anger, and disgust, caused by the provoking act, and the word which is rendered by *troubled* includes the idea of agitation, convulsion: consequently the whole expression could more correctly be translated by *was agitated and convulsed*.

What was it that at that moment so agitated the Lord's soul? A little later, when the Jews, who were present, clearly expressed their hostile relation to him, he was again agitated, which gives us reason for supposing that the Lord was at that moment agitated from the same cause, that is, on account of the Jews, on account of their conduct at that time. The evangelist says that the Lord was troubled when he saw Mary weeping and the Jews, who came with her, weeping, that is, when he saw, on the one hand, the sincere tears of the deeply mourning sister of the deceased man, and on the other, side by side with her, the weeping of these men (or of some of them), whose tears, it seems, were as sincere as the tears of Mary, but who harboured a hostile feeling toward him, the beloved friend of the grieving sisters. The Lord was profoundly troubled by the crocodile tears

of his enemies. Besides, the Lord saw that this enmity toward him would lead to death, and the organs of this hostility toward him were there, in the presence of the greatest miracle, which was soon to take place. This miracle would be the greatest token and proof of his Messianic worth, and ought to wipe out the hatred; but instead of this, he knew it would serve as a decisive cause for sentencing him to death.

The greatest miracle will be made by Satan the signal for the fatal capital punishment, and a few of the organs of this dark force are present, weeping crocodile tears. The Lord groaned in the spirit. This groaning was so great that it produced an external bodily agitation; according to the meaning of the Greek word, this agitation was not entirely involuntary, but expressed a certain effort of the Lord himself to subdue this spiritual agitation.

Many believed on him, but some went their ways to the Pharisees, etc. : Again a usual division of the Jews, to which John generally points; this division is now deeper than it was before. Those who were less blinded, who were struck by the grandeur of the unquestionable miracle which was wrought in their presence, believed on the miracle-worker, as the Messiah; but those who were more blinded became, so to speak, completely blind and grew furious in their unbelief. They went to the Lord's worst enemies, to the Pharisees, and told them what Jesus had said to them. Judging from the fact that the council of the Sanhedrim was called immediately after their denunciation was in, and that it was decided there to kill the Lord, we must assume beyond a doubt that their report was evil, with a malicious purpose. They, no doubt, denounced him to the Pharisees with the intention of maligning him, as though he had done some unlawful thing, when he had ordered the dead man to be disinterred. How remarkable such malicious unbelief and blindness are in view of the greatest unquestionable miracle! The evangelist himself marvels at such unbelief and blindness. No doubt they misinterpreted even this miracle, as they misinterpreted other miracles, either by saying that he wrought them with the aid of an unholy agency, or suspecting some trickery, and so forth. What limits will be reached by the blindness of man, whose heart is filled with malice, envy, and prejudices!

This is what Reuss says (Vol. VI., pp. 250 and 251):

La prière prononcée par Jésus ne présente rien qui puisse mériter les reproches qu'on lui a faits quelquefois de nos jours,

dès qu'on s'en tient au texte qui déclare que c'était une prière d'action de grâces. Jésus n'a pas demandé en ce moment le pouvoir exceptionnel de ressusciter un mort; toujours uni à son père, il ne peut pas être question entre eux d'une délégation de faveur pour une circonstance spéciale. S'il a parlé à haute voix, c'est pour bien convaincre le monde que son pouvoir vient de Dieu, et que ses œuvres sont accomplies à la gloire de Dieu (Chap. v. 36 suiv.; xvii. 4, etc.). S'il remercie Dieu d'avance, c'est une preuve d'autant plus irréfragable qu'il n'est pas un thaumaturge d'occasion, mais le dépositaire des forces divines, d'une manière permanente (Chap. i. 52). — On remarquera encore qu'il *rappelle* à Marthe (v. 40) qu'il lui avait prédit qu'elle verrait la gloire de Dieu, si elle avait la foi. Or, cette phrase est composée d'éléments des versets 4, 23 et 26, et prouve encore que la rédaction est faite pour le lecteur du livre, et non inspirée par les préoccupations d'une exactitude diplomatique. Prétendre que Jésus avait fait dire à Marthe, par quelque messenger, ce que nous lisons au v. 4, c'est retomber dans l'ornière du rationalisme vulgaire, qui s'obstine à ne voir partout dans cet évangile qu'une narration à fleur de terre.

Quant au fond de l'histoire, et au fait même de la résurrection de Lazare, il faut reconnaître que tous les essais d'écarter le miracle sont arbitraires, et reviennent en fin de compte à nier purement et simplement la crédibilité de l'auteur. Aucune explication, de toutes celles qu'on a proposées, ne porte en elle-même un caractère de vraisemblance et de simplicité tel qu'on serait tenté de la substituer sans plus ni moins à la forme traditionnelle du récit. L'argument négatif le plus grave est tiré du silence des Synoptiques; mais il peut être neutralisé par la considération des nombreuses lacunes que présentent leurs récits, pris individuellement. La tradition ayant conservé le souvenir de plusieurs faits analogues (Hist. év., sect. 31, 37), la présence de celui-ci ne compromet pas plus particulièrement l'autorité de notre auteur. Cependant il convient de faire remarquer ici, qu'après le rationalisme l'orthodoxie a éprouvé, à son tour, le besoin d'amoindrir le miracle. Si elle ne parle plus d'une simple léthargie, elle prétend cependant que l'assertion de Marthe, au v. 39, repose sur une présomption erronée. Elle aussi ne peut se décider à admettre le retour de la vie dans un corps dont la décomposition aurait commencé d'une manière sensible. La question physiologique n'est pas de notre compétence, mais nous soutenons qu'elle n'a pas arrêté le narrateur. Il ne fait pas dire à Jésus que Marthe se trompe, mais il oppose directement la gloire de Dieu à la désolation désespérée de l'homme, la réalité

de la vie nouvelle à l'absolue destruction de la vie première. En méconnaissant ce fait, non seulement on marchande le miracle en lui-même, mais on efface aussi ce qu'il est destiné à mettre en relief, dans l'économie de cet ouvrage, savoir, l'antithèse radicale entre la vie physique et la vie spirituelle. A ce point de vue, nous osons affirmer que l'odeur cadavéreuse émanée du tombeau, même avant la levée de la pierre, est un trait essentiel dans le récit.

Reuss's point of view is the so-called scientific one. Though the absurdity of the miracles is very clear, we have been brought to such a point by the obfuscation of a thousand years, wrought upon us by the church, that we are not at once struck by such absurdities, and so I do not consider it superfluous to explain how I now understand such stories of miracles.

Lazarus, of whose life nothing is said, is dead. Jesus arrives. Lazarus is in the grave, stinking. Jesus says certain words, and the dead man rises. This is to prove the truth of this, that Jesus was the son of God, God himself, and that he came to save us and to give us the teaching of truth.

First of all, what is meant by raising the dead? If a man is dead and smells, that means that his whole body has begun to decompose, and the life of the flesh has come to an end. The man has again come back to life: what does this mean? Either that the man was not dead, that is, has not accomplished the process of death; or that something took place which destroys the concept of life and death, that for me there does no longer exist the difference between death and life. In either case there is nothing remarkable. If he did not die, nothing is to be said; but if my conceptions of death and of the carnal life are incorrect, there is again no cause for wonderment.

But let us say that we shall forget this reflection, and shall say that the resurrection is a manifestation of

the mightiness of God. If so, we not only think of his mightiness, but involuntarily also of his wisdom, and ask ourselves, Why did he raise Lazarus, and not John or Peter? And why did he raise Lazarus, since he could have made wings or two heads grow out of him? And we are obliged to confess that in this action of God his wisdom was not expressed with his mightiness.

It says that Jesus raised Lazarus, because he pitied his sisters: this is something undivine. But suppose we shall forget that, too. God's mightiness was manifested in order to prove his truth. Even if we suppose this to be so, we cannot help asking what the connection is between the truth of God and the resurrection of Lazarus. I am in doubt whether the coin which is given to me is genuine gold. I am shown that this coin has the property, say, of emitting sounds. Yes; very well, he raised Lazarus, and the coin emits sounds, but how does this prove to me that Jesus is God, and that the coin is of gold? There is no causal connection between them. But let us assume that we shall forget even this, and that we admit that the miracles assure us of the truth of the divinity. Very well, Jesus proved his divinity by raising a dead man. Even if he did so, this is a poor proof of his divinity, because the magicians did the same, and the spiritualists materialized Katie King. The apostles raised from the dead, and so did relics. If God wanted at all to prove his mightiness by some extraordinary act, he would have chosen something unusual, something which men could not imitate him in: he would have done something more marvellous, say, he would have made a square star. But let us forget this too, and let us suppose that God forgot that men would do such miracles, or would say that they did them, and let us admit that this miracle is one and unrepeatable. To prove his truth to men, God raised Lazarus from the dead. Very well, he raised him to prove his own truth.

I am a man, so what use is there after eighteen hundred years of proving to me that eighteen hundred years ago God in the presence of a dozen people raised a man. I should have been glad to believe it, if I had seen it; but I did not see it. It would have been an easy matter for God to have raised a man and let him live until now; or to have caused a tree to grow on the leaves, with the roots in the air; or to make a star as long as a stick, standing all the time in one spot, and then there would be no doubt. But as it is, I have not seen anything. I see such tricks performed by magicians and spiritualists, and this, too, not eighteen hundred years ago, but now, in our day, and they write in books about them, and adduce witnesses. Why, then, should I believe that more? And so there is nothing to lay hands on, and it turns out in every way that God has disgraced himself, that he undertook to prove his truth, without proving it. More than that: by his very method of bad proofs he has acknowledged that he has no good proofs, that his coin is not genuine, and that a spurious coin is being foisted upon me.

Reuss's point of view, the so-called scientific one, as was said before, is not even a point of view, but *un faux fuyant*, a begging of the question. I have no need of knowing what the author had in mind, when he wrote it; what I want to know is what I am to think of it, and this Reuss does not say. If the author actually thought that Jesus raised Lazarus from the dead, and thus proved his divinity, I cannot help observing that the author knows nothing of the teaching of Christ. And yet I draw from that very book the true meaning of Christ's teaching, and even in this passage do I find the words of Verse 25, which directly contradict the story of the material resurrection of the dead man, He that believeth in me, though he were dead, yet shall he live, — which means that, as is said in the whole teaching, the true life is not in time, and does not depend on the will of man;

from the story, however, it turns out that the resurrection of Lazarus took place at the will of Jesus: if he had not come and had not been told of it, as he has not been informed of millions who died believing in him, Lazarus would not have been raised. This inner contradiction has to be explained; but the quasi-scientific tone about what a putative author thought can be of no interest to any one. So also it is impossible to accept the whole chapter about the raising of Lazarus, if one understands and believes in the resurrection of Jesus. This and similar chapters could have been accepted only by church people, who never understood the teaching of Christ. But for all others, who are seeking the teaching, there cannot even be a question as to what the story of the resurrection means: it means nothing, just like all the other miracles. It has to be cleaned out and rejected, and all there will be left will be the words of Verses 25 and 26:

25. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

26. And whosoever liveth and believeth in me shall never die. Believest thou this?

THE PROOF OF THE TRUTH OF THE TEACHING

To receive the true life one must give up the carnal life. The carnal life is the food for the true life. The teaching of Jesus consists in giving up the carnal life for the true life.

The Pharisees and learned men began to ask Jesus, Thou sayest that it is necessary to give up the carnal life and all its pleasures in order to receive the true life, but how dost thou prove this?

And Jesus groaned from pity for these men. Their asking for proofs showed him that they did not understand him. And he said, Men want proofs, and proofs cannot be given to them.

And he said to them, What carnal proofs do you want for a non-carnal life? Have you no proofs for everything which you know? Looking at the beautiful evening glow you assume that next day there will be fair weather, and when it looks gloomy in the morning, you assume that it will rain. You have no proofs, but you judge of this from the appearance of the sky, and you are able to draw your conclusions. Why, then, do you not draw the same correct conclusions in regard to yourselves? If you judged just as correctly about yourselves as you do about the signs of the weather, you would know that just as certainly as the west wind brings rain, death follows after the temporal life.

And so there is no other proof, and there can be none, for the proof of my teaching, except the teaching itself.

There can be no proofs of the comprehension.

The southern queen went to see Solomon, not to ask for proofs, but to listen to his wisdom. The Ninevites did not ask Jonah for proofs, but listened to his teaching, and were converted; even so you must do, and must not ask for any proofs.

After this the Jews tried to sentence Jesus to death, and Jesus went into Galilee, and there lived with his relatives.

There came the Jewish feast of the tabernacles.

The brothers of Jesus got ready to go to the feast, and asked Jesus to go with them. They did not believe in his teaching, and said to him, Thou sayest that the Jewish way of serving God is not right, and that thou knowest the right way of serving him with deeds. If thou truly believest that none but thee know the true service of God, go with us to the feast, for a large multitude will be there. There thou canst announce in the presence of the whole people that the teaching of Moses is false. If all of them will believe thee, all thy disciples will see that thou art right. What is the sense in con-

cealing thyself? Thou sayest that our service is wrong, that thou knowest the true way of serving God, so show it to all.

And Jesus said to them, For you there is a special time and place for serving God; but I have no such special time and place. I always and everywhere work for God. It is this that I show people: I show them that their service of God is false, and for this they hate me. Go yourselves to the feast, and I will go whenever I wish.

And the brothers went away, but he remained at home; later he went to the feast when it was half over.

The Jews were troubled, because he did not honour their holiday and did not come. And they disputed a great deal about his teaching: some said that he was telling the truth; and others said that he only agitated the people.

In the middle of the holiday Jesus entered the temple and began to teach the people, saying that their worship was false, and that God must be worshipped not in the temple and with sacrifices, but in the spirit and with works. All listened to him and marvelled at his wisdom.

And Jesus, hearing that they marvelled at his wisdom, said to them, My wisdom consists in this, that I teach what I know from my Father. My teaching consists in doing the will of the spirit, which gives me life. He who does this will know that it is the truth, for he will not do what seems good to him, but what seems good to the spirit which lives within him. Your law of Moses is not the eternal law, and so those who follow it do not execute the eternal law, and do wrong and what is untrue. I teach you to do the one will, and in my teaching there can be no contradiction, but your written law of Moses is all filled with contradictions. I give you a teaching, with which man stands higher than all decrees and finds the law within himself.

And many said, They have said that he is a false prophet, and he has been condemning the law, and yet no one says anything to him. Maybe he is indeed real, and maybe the rulers have acknowledged him. There is one thing, however, which does not fit: it is said that when he who is sent by God shall come, no one will know whence he comes, but we know whence he comes, and we know his whole family.

The people did not understand his teaching, and kept looking for external proofs.

Then Jesus said to them, You know whence I come in a carnal way, but you do not know whence I come in the spirit. You do not know him from whom I come in the spirit, and it is only him that you ought to know. If I said that I am Christ, you would believe me as a man, but you would not believe God who is in me and in you. You must believe in the one God. I am here among you for a brief space of time: I show you the way of salvation, the return to that source of life from which I came. And you ask me for proofs and want to condemn me. If you do not know the way, you will certainly not find me when I am gone. You must not condemn me, but follow me. He who will do what I say will find out whether what I say is true or not. He for whom the life of the flesh has not become the food of the spirit, who does not seek the truth, as the thirsty person seeks water, cannot understand me. But he who thirsts for water may follow me and drink. And he who will believe in my teaching will receive the true life. He will receive the life of the spirit.

And many believed in his teaching, and said, What he says is true and from God. Others did not understand him, and kept looking in the prophecies for proofs of his being sent by God. And many disputed with him, but could not prevail against him. The Pharisees and learned men sent their assistants to contend with him. But their

assistants returned to them, saying, We can do nothing with him.

And the high priests said, Why did you not accuse him?

And they replied, Never has a man spoken like him.

Then the Pharisees said, It does not mean anything, that you cannot prevail against him, and that the people believe in his teaching. We do not believe, and none of the rulers believe, but the accursed people are always stupid and ignorant.

And Jesus said to the Pharisees, There can be no proofs of the truth of my teaching, just as there can be no illumination of the light. My teaching is the true light, that light when men see what is good and what bad, and so it is impossible to prove my teaching: it proves everything else. He who will follow me will not be in the dark, but with him life and light is the same.

But the Pharisees still demanded proofs of the truth of his teaching, and said, Thou art the only one who says this.

And he replied to them, If I am the only one who says this, I am still in the right, for I know whence I come and whither I go. Besides, not I alone teach this, but the Father, my spirit, teaches it also. But you do not know him, and so this proves the falseness of your teaching. You do not know whence you come and whither you go. I am leading you, but, instead of following me, you discuss who I am; and so you cannot come to salvation and to life, to which I lead you. And you will perish, if you abide in this error and do not follow me.

And the Jews asked, Who art thou?

He said, I am not any special man; as a man I am nothing; but, above all, I am what I tell you: I am the way and the truth,—I am the comprehension. And when you make the spirit of the son of man your God, you will know what I am, because what I do and say

is not from me, as a man, but what my Father has taught me.

Only he who keeps the comprehension, who does the will of the Father, can be taught by me. To comprehend the truth, it is necessary to do good. He who does evil loves the darkness and goes toward it; he who does good goes toward the light. And so, in order to understand my teaching, it is necessary to do good. He who will do good will know the truth, and he who will know the truth will be free from evil and from death; for every man who errs becomes the slave of his error.

And as the slave does not always live in the house of his master, while the master's son is always there, even so a man, who errs in life and becomes the slave of his error, does not live for ever, but dies. Only he who is in the truth lives for ever. But the truth consists in being a son, and not a slave. And so, if you err, you will be slaves, and you will die; but if you abide in the truth, you will be free sons, and will live.

You say of yourselves that you are the children of Abraham, and that you know the truth; and yet you want to kill me, because I tell you the truth. Abraham did not do so. If you wish to do this, — to kill a man, you are not the sons of God the Father, and you do not serve him, but serve your father. You are not with me the sons of the same Father: you are the slaves of error, and its sons. If you had the same Father with me, you would love me, for I, too, come from God. I was not born of myself, but am also from God. For this reason you do not understand my words, and the comprehension has no place in you. If I am from the Father, and you are from the same Father, you cannot wish to kill me. But since you wish to kill me, we are not of one Father. I am from God, but you are from the devil. You want to do the will of your father: he has always been a murderer and liar, and there is no truth in him. If he, the

devil, says anything, he says his own personal matters, and not what is common to all, and he is the father of lying and error; and so you are the slaves of error, and his children.

You see how easy it is to accuse you of error. If I err, accuse me; but if there is no error, why do you not believe me?

And the Jews began to scold him, and said that he was mad.

He said, I am not mad, but honour my Father, and you want to kill me, the son of the Father; consequently you are not my brothers, but children of another father. Not I affirm that I am right, but the truth speaks for me. And so I repeat to you, He who will grasp and execute my teaching will not see death.

And the Jews said, Do we not tell the truth, when we say that he is a mad Samaritan? Thou accusest thyself. The prophets are dead; Abraham is dead, and thou sayest that he who will execute thy teaching will not see death. Abraham is dead, and thou wilt not die! Or art thou greater than Abraham?

The Jews kept discussing whether he, Jesus of Galilee, was an important prophet or not, and forgot everything which he had said, and that he said nothing of himself as a man, but spoke of the spirit of God which was within him.

And Jesus said, I make nothing of myself. If I spoke of what seems good to me, everything I say would be without meaning; but there is a beginning of all things, which you call God, and of him I speak. You have not known the true God, but I know him. I cannot help saying that I know him. I should be a liar, such as you are, if I said that I did not know him. I know him, and I know his will, and do it. Your father Abraham is holy for this reason only, that he saw my comprehension and rejoiced in it.

The Jews said, Thou art thirty years old ; how could you have lived in the days of Abraham ?

He said, Before Abraham was, I was, that I, of whom I have told you, — the comprehension.

The Jews picked up stones, to stone him, but he went away from them.

I am the light of the world. He who will follow me will not walk in darkness, but will have the light of life. If a man does not see the light, neither his parents, nor he, are to blame ; but if he has light, it is his duty to shine for others. While we are in the world, we are the light of the world. If we see men who are deprived of light, we reveal the light to them from the principle which has produced us. And if a man sees the light, he will all be changed so that no one can tell him. A man remains the same man ; but there is this difference that, having learned that he is a son of God, he receives the light and sees what he never saw before.

A man who did not see the light and has come to see it can say nothing as to whether it is true that he has regained his sight ; all he can say is, I am regenerated ; I am different from what I was ; before this I was blind and did not see the true good, but now I see it. I do not know how I came to see, but I think that he who revealed the light to me is a man from God.

And no matter how much they may say to a man who has seen the light, that it is not the true light ; that he must pray to another God, the one he does not see ; that he who gave him the light is mistaken, the man will not believe it. He will say, I know nothing about your God, nor whether the man who opened my eyes was mistaken, or not ; but I know that formerly I did not see, and now I see.

And no matter how much you may ask such a man how his eyes were opened, he will tell you the same. They were opened in this way, that I found out that the

beginning of my life is the spirit, and, having learned this, I was regenerated. No matter how much you may say that the law of Moses is the true law of God; that God himself revealed it to Moses; that God communes with the saints, and that he who opened his eyes is a sinner, the man will repeat the one answer, I know nothing about all that, but I know that I was blind, and now I see. And I know that he who opened my eyes is from God. For, if he were not from God, he could not do it.

Such a man trusts only in the spirit of the son of God, which is in him, and that is all he needs.

And Jesus said, The teaching separates men: the blind receive their sight, and those who think that they see become blind. If men do not see the light from their birth, they are not to blame, and they may receive their sight. Only those who affirm that they see, when they see nothing, are to blame indeed.

And the Jews began to dispute. Some said, He is simply mad; and others said, A madman cannot open men's eyes.

Men abandon themselves to my teaching, not because I prove it to them: it is impossible to prove the truth, but the truth proves everything else. But people abandon themselves to my teaching, because it is one, and familiar to people, and promises them life. My teaching is for people what the familiar voice of the shepherd is for the sheep, when he enters to them by the door, and gathers them, to drive them into the pasture. But nobody believes your teaching, because it is foreign to men, and men see in it your lusts. It is for men what for the sheep is the sight of a man who does not enter by the door, but climbs over the enclosure: the sheep do not know him, and they feel that he is a robber.

My teaching is the only true one, as one door is for the sheep. All your teachings of the law of Moses are a lie, — as the thieves and robbers are lies for the sheep.

He who abandons himself to my teaching will find the true life, just as the sheep will go out and find food, if they follow the shepherd. For a thief comes only to steal, rob, and destroy, while a shepherd comes to feed and give life. And it is only my teaching which promises the true life.

The shepherds are masters, whose lives are formed by the sheep and who give their lives for the sheep; they are true shepherds. But there are hirelings, who do not trouble themselves about the sheep, because they are hirelings, and the sheep are not their own, such as, when a wolf comes, forsake their sheep, and these are not true shepherds. Even so there are untrue teachers, such as have no thought for the life of men, and true teachers, such as give their souls for the life of men. I am such a teacher.

My teaching consists in giving the life for other men. No one takes it from me, but I of my own will give it for men, in order that I may receive the true life. This commandment I received from my Father. And as the Father knows me, so I know the Father, and so I lay my life down for the sake of men. And so the Father loves me, for I fulfil his commandments.

And all men, not only here and now, but all men, will understand my voice and will all come together, and will be one, and the teaching will be one.

And the Jews surrounded him, and said, Everything which thou sayest is hard to understand and does not agree with our Scripture. Do not torment us, but tell us outright, Art thou that Messiah who according to our books is to come into the world?

And Jesus replied to them, I have already told you who I am. I am what I have told you; but you do not believe my words. Believe my works,—the life in God, which I lead,—you will understand by them who I am, and wherefore I have come. But you do not

believe, for you do not follow me. He who walks in my path and does what I say understands me. And he who understands my teaching and fulfils it will receive the true life. My Father united them with me, and nobody can sever them. I and the Father are one.

And the Jews were offended by this, and laid hold of stones to stone him.

But he said to them, I have shown you much good through my Father, so for what deed do you want to stone me?

They said, Not for a good deed do we wish to stone thee, but because thou, a man, makest thyself a God.

And Jesus answered them, But the same is said in your Scripture: it says that God himself said to the bad rulers, You are gods. If vicious people were called gods, why should you consider it a blasphemy to call God that which God, loving it, sent into the world? Every man according to the spirit is a son of God. If I do not live in godly fashion, do not believe that I am a son of God; but if I do, believe according to my life that I am in God. And then you will understand that God is in me, and I am in God, that I and the Father are one.

And Jesus said, My teaching is the awakening of life. He who believes in my teaching retains his life, though he dies carnally. He who lives does not die.

And the Jews did not know what to do with him, and were not able to sentence him.

And he went once more beyond the Jordan, and remained there. And many believed in his teaching, and said that it was as true as John's teaching. And so many believed in his teaching.

And Jesus once asked his disciples, and said, Tell me how people understand my teaching about the son of God and the son of man.

They said, Some understand it like John's teaching; others, like the prophecy of Elijah; others again say that

it resembles the teaching of Jeremiah, and take you to be a prophet.

He said, And how do you understand my teaching? And Simon Peter said to him, In my opinion thy teaching consists in this, that thou art the chosen son of God, of life. Thou teachest that God is the life in man.

And Jesus said to him, Happy thou art, Simon, to have understood this. No man could have revealed this to thee, for God within thee has revealed it to thee. Not carnal reflection and not I with my words, but God, my Father, has directly revealed it to thee.

And on this comprehension is based the assembly of men, for whom there is no death.

CHAPTER VIII.

THERE IS NO OTHER LIFE. OF THE REWARDS IN THE KINGDOM OF GOD

37. Ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμὲ, οὐκ ἔστι μου ἀξιος· καὶ ὁ φιλῶν υἱὸν ἢ θυγατέρα ὑπὲρ ἐμὲ, οὐκ ἔστι μου ἀξιος.

38. Καὶ ὁς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ ὀπίσω μου, οὐκ ἔστι μου ἀξιος.

39. Ὁ εὐρῶν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν· καὶ ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἔνεκεν ἐμοῦ εὐρήσει αὐτήν.

27. Τότε ἀποκριθεὶς ὁ Πέτρος εἶπεν αὐτῷ, Ἰδοὺ, ἡμεῖς ἀφήκαμεν πάντα, καὶ ἠκολουθήσαμεν σοι· τί ἄρα ἔσται ἡμῖν;

29. Καὶ πᾶς ὁς ἀφῆκεν οἰκίαν, ἢ ἀδελφούς, ἢ ἀδελφάς, ἢ πατέρα, ἢ μητέρα, ἢ γυναῖκα, ἢ τέκνα, ἢ ἀγροὺς, ἔνεκεν τοῦ ὀνόματός μου, ἔκκονταπλάσιον αὐτὸν λήψεται, καὶ ζωὴν αἰώνιον κληρονομήσει.

30. Ἐὰν μὴ λάβῃ ἕκκονταπλάσιον νῦν ἐν τῷ καιρῷ τούτῳ, οἰκίαν καὶ ἀδελφούς καὶ ἀδελ-

Matt. x. 37. He that loveth father or mother more than me, is not worthy of me: and he that loveth son or daughter more than me, is not worthy of me.

38. And he that taketh not his cross, and followeth after me, is not worthy of me.

39. He that findeth his life shall lose it: and he that loseth his life for my sake, shall find it.

Matt. xix. 27. Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?

29. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit everlasting life.

30. But he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and chil-

37. He who loves father or mother more than me, does not agree with me: and he who loves son or daughter more than me, does not agree with me.

38. And he who is not prepared for carnal privations and does not follow me, does not agree with me.

39. He who acquires (carnal) life will lose it; and he who loses his carnal life according to my teaching, will receive life.

27. Then Simon Peter said to him, Behold, we have forsaken all, and followed thee; what shall we have for it?

29. And Jesus answered them, You know yourselves that every one who forsakes his family, his brothers and sisters, or father, or mother, or wife and children, and fields for the sake of my teaching, — the true good,

30. Will receive a hundred times more here, in this life, amidst persecutions, families, brothers, sisters, chil-

φᾶς καὶ μητέρας καὶ dren, and lands, with dren, and fields, and
τέκνα καὶ ἀγροῦς, μετὰ persecutions; and in the eternal life in the pass-
διωγμῶν, καὶ ἐν τῷ world to come eternal ing world.
αἰῶνι τῷ ἐρχομένῳ ζωὴν life.
αἰώνιον.

31. Πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι, καὶ οἱ ἔσχατοι πρῶτοι.

31. But many that are first shall be last; and the last first.

31. And many who are first will be last, and who were last will be first.

(α) ἔρχομαι means *to go, to pass*.

Peter's question as to what reward we shall receive is understood by Christ in two ways: first, as a reward in general for the execution of the law; and secondly, What reward will they receive, — a reward which should correspond to the sacrifices which they are making?

To the first part of the question as to the thrones in heaven, Jesus replies that they know themselves what the reward will be. The reward here, in this life, is a hundred times greater than the human joys which they have left, — it is the life outside of time.

In response to the second part of the question, Jesus says that in the kingdom of God there is no first and no last; that the first are last, and the last first; that the conception of the kingdom of God is not connected with the idea of rewards, which correspond to the deserts, — which was said in the parable of the talents. And he goes on to explain these words of the parables.

Peter's next question and Jesus' answer stand in Matthew directly after the conclusion of the discourse with the rich young man, which is, that no one can be saved, except he be a mendicant. These cruel words startle the disciples. It is these sacrifices of the carnal life which call forth Peter's question. According to my harmonization of the chapters, this question follows after all the examples and indications as to how we must give up the carnal life for the life of the spirit. To this Peter asks, What shall we have?

I omit Verse 28 from Matthew, as it has no definite meaning. It speaks of their sitting on twelve thrones and judging the twelve tribes of Israel. Either it is entirely incomprehensible and means nothing, or it is meant for an irony, in response to the question what they will receive, what reward. The next passage points directly to an irony.

PARABLE OF THE LABOURERS IN THE VINEYARD

1. Ὁμοία γάρ ἐστιν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις ἐξῆλθεν ἅμα πρωτὶ μισθώσασθαι ἐργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ.

2. Συμφωνήσας δὲ μετὰ τῶν ἐργατῶν ἐκ δηναρίου τὴν ἡμέραν, ἀπέστειλεν αὐτοὺς εἰς τὸν ἀμπελῶνα αὐτοῦ.

3. Καὶ ἐξελθὼν περὶ τὴν τρίτην ὥραν, εἶδεν ἄλλους ἐστῶτας ἐν τῇ ἀγορᾷ ἀργούς·

4. Κάκεινοις εἶπεν, Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ ὁ ἐὰν ᾧ δίκαιον δώσω ὑμῖν.

5. Οἱ δὲ ἀπῆλθον. πάλιν ἐξελθὼν περὶ ἕκτην καὶ ἐννάτην ὥραν, ἐποίησεν ὡσαύτως.

6. Περὶ δὲ τὴν ἑνδεκάτην ὥραν ἐξελθὼν, εὗρεν ἄλλους ἐστῶτας ἀργούς, καὶ λέγει αὐτοῖς, Τί ὧδε ἐστήκατε ὅλην τὴν ἡμέραν ἀργοί;

7. Λέγουσιν αὐτῷ, Ὅτι οὐδεὶς ἡμᾶς ἐμισθώσατο. λέγει αὐτοῖς, Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ ὁ ἐὰν ᾧ δίκαιον λήψεσθε.

Matt. xx. 1. For the kingdom of heaven is like unto a man that is a householder, which went out early in the morning to hire labourers into his vineyard.

2. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.

3. And he went out about the third hour, and saw others standing idle in the market-place,

4. And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

5. Again he went out about the sixth and ninth hour, and did likewise.

6. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

7. They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive.

1. For the kingdom of God is like this: a master went out in the morning to hire labourers.

2. When he had agreed with the labourers for a penny a day, he sent them into his garden.

3. Then he went out at breakfast time to look around, and found other labourers, who were not occupied,

4. And he said to them, Go you also to work in my garden, and I will pay you what is right. And they went.

5. And again the master went out to the market-place at the sixth and at the ninth hour, and he found other labourers who were not occupied, and he did the same with them.

6. At noon the master went again to the market-place, and saw labourers standing idle; and he said to them, Why do you stand here the whole day idle?

7. They said, Because no man hath hired us. And he said to them, Go you also into the garden, and you will receive what is right.

8. Ὁψίας δέ γενομένης, λέγει ὁ κύριος τοῦ ἀμπελῶνος τῷ ἐπιτρόπῳ αὐτοῦ, Κάλεσον τοὺς ἐργάτας, καὶ ἀπόδος αὐτοῖς τὸν μισθόν, ἀρχάμενος ἀπὸ τῶν ἐσχάτων ἕως τῶν πρώτων.

9. Καὶ ἐλθόντες οἱ περὶ τὴν ἐνδεκάτην ὥραν, ἔλαβον ἀνὰ δηνάριον.

10. Ἐλθόντες δὲ οἱ πρῶτοι ἐνόμισαν ὅτι πλεῖον αὐτοὶ λαμβάνονται·

11. Λαβόντες δὲ ἐγγύζον κατὰ τοῦ οἰκοδοσίου,

12. Λέγοντες, Ὅτι, οὗτοι οἱ ἔσχατοι μίαν ὥραν ἐποίησαν, καὶ ἴσους ἡμῖν αὐτοὺς ἐποίησας, τοῖς βαστάσας τὸ βάρος τῆς ἡμέρας καὶ τὸν καύσωνα.

13. Ὁ δὲ ἀποκριθεὶς εἶπεν ἐν αὐτῶν, Ἐταῖρε, οὐκ ἀδικῶ σε· οὐχὶ δηναρίου συνεφώνησάς μοι;

14. Ἄρον τὸ σὸν καὶ ὑπάγε. θέλω δὲ τούτῳ τῷ ἐσχάτῳ δοῦναι ὡς καὶ σοί·

15. Ἡ οὐκ ἔξεστί μοι ποιῆσαι ὃ θέλω ἐν τοῖς ἐμοῖς; ἢ ὁ ὀφθαλμός σου πονηρὸς ἐστίν, ὅτι ἐγὼ ἀγαθὸς εἰμι;

16. Οὕτως ἔσονται οἱ ἔσχατοι πρῶτοι, καὶ οἱ πρῶτοι ἔσχατοι· πολλοὶ γάρ εἰσι κλητοὶ, ὀλίγοι δὲ ἐκλεκτοί.

8. So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first.

9. And when they came that were hired about the eleventh hour, they received every man a penny.

10. But when the first came, they supposed that they should have received more; and they likewise received every man a penny.

11. And when they had received it, they murmured against the goodman of the house.

12. Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

13. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?

14. Take that thine is, and go thy way: I will give unto this last, even as unto thee.

15. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?

16. So the last shall be first, and the first last: for many be called, but few chosen.

8. When evening came, the master said to his steward, Call the labourers, and give them their wages; first to the last, and then to the first.

9. And those that came at noon received a penny.

10. And those who came first supposed that they would receive more; but they received only a penny each.

11. They took it, but they began to murmur against the master.

12. How is this? they said. They have done but one hour's work, and thou hast made them equal with us. We have worked hard and sweated all day.

13. But the master answered one of them, Friend, I do thee no wrong; did we not agree for a penny?

14. Take what is thine, friend, and go thy way. I want to give the last as much as to thee.

15. Have I no right over what is mine? Or dost thou see that I am good, and so thy eye has become envious?

16. So the last shall be like the first, and the first like the last.

The final words, For many be called, but few chosen, are apparently a useless addition. In many texts these words are wanting, and they are not in Tischendorf. In

Luke the disciples say these words to Jesus immediately after the elucidation that brothers are to be forgiven, not seven times, but seventy times seven times. Obviously these words, like Peter's words, refer to all the cruel words of the demand for the renunciation of the carnal life. The possibility of the true life is given to all men. He who wants takes it; he who does not want it does not take it. He who receives the true life has it and it cannot be said that it is equal for all, for to it cannot be applied the conceptions of more and less, of sooner and later. It is outside the category of space, time, and causality, as they would say in philosophical language.

But we are so accustomed to the retribution of the terrestrial life, that we cannot rid ourselves of the idea that he who does everything which is regarded as good and pleasing to a God, whom we represent as being outside us (while Jesus never stops expatiating on this, that no man has ever known God, except that the son has declared him) and that we want to establish our relations to God like those which exist between the peasants and their master. We want to please some one and do what we do not understand and do not wish to do, in order to please the master's will; but, while we admit that we ought to be punished for not pleasing the master, as we ourselves are fond of punishing the slaves for not doing so, we want to be rewarded for doing the will of a stranger. And although the whole teaching of Jesus denies this view, the disciples and all of us ask what we shall get for forsaking our children and house, and our life, in order to follow his teaching. What is it we ask about? We ask what we shall get for going to the feast to which we are invited; what we shall get for creeping into that boat of salvation which is ready to receive us; what we shall get for having forsaken our wives and children, and having followed him. That is, what we shall get for having exchanged sorrow for joy, fetters for freedom,

death for life. And he replies, In the first place, you do not sacrifice anything: when you forsake in this life your families, children, possessions, and all that, you will have a hundred times more, even amidst persecutions; in the second place, you will receive the true life. What other reward do you wish? Do you want to sit on thrones, like kings, and judge the nations?

In this world of death I teach you the one possible life, the one plank of salvation. And thou, getting ready to clutch this plank, ask, What will the reward be for this?

GREATEST IS HE WHO IS A SERVANT TO ALL

35. Καὶ προσπορεύονται αὐτῷ Ἰάκωβος καὶ Ἰωάννης, οἱ υἱοὶ Ζεβεδαίου, λέγοντες, Διδάσκαλε, θέλομεν ἵνα ὡς αὐτὸς ποιῇς ἡμῖν.

36. Ὁ δὲ εἶπεν αὐτοῖς, Τί θέτε ποιῆσαι με ὑμῖν;

37. Οἱ δὲ εἶπον αὐτῷ, Δὸς ἡμῖν, ἵνα εἰς ἐκ δεξιῶν σου καὶ εἰς ἐξ εὐωνύμων σου καθίσωμεν ἐν τῇ δόξῃ σου.

38. Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Οὐκ οἶδατε τί αἰτεῖσθε. δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ πίνω, καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι;

22. Λέγουσιν αὐτῷ, Δυνάμεθα.

23. Καὶ λέγει αὐτοῖς, Τὸ μὲν ποτήριόν μου πῖσθε, καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθήσεσθε· τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ εὐωνύμων μου, οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς ἡτοίμασται ὑπὸ τοῦ πατρὸς μου.

Mark x. 35. And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldst do for us whatsoever we shall desire.

36. And he said unto them, What would ye that I should do for you?

37. They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.^b

38. But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?

Matt. xx. 22. They say unto him, We are able.

23. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my father.^d

35. And James and John, the sons of Zebedee, came to Jesus, saying, Teacher, we wish thou wouldst do for us what we shall ask thee.

36. And he said to them, What do you want me to do for you?

37. And they said to him, Make us both equal to thee in thy teaching.

38. And Jesus replied to them, You do not know what you ask. On earth you can do the same as I am doing, and you may be regenerated in the spirit, just I am regenerated.

22. They said to him, We can.

23. And he said to them, You can live and be regenerated the same as I; but to make you such as I am is not in my power, but in the power of my Father.

24. Καὶ ἀκούσαντες οἱ δέκα ἡγανάκτησαν περὶ τῶν δύο ἀδελφῶν.

25. Ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς εἶπεν, Οἴδατε ὅτι οἱ ἀρχόντες τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν, καὶ οἱ μεγάλοι κατεξουσιάζουσιν αὐτῶν. οὐχ οὕτως δὲ ἔσται ἐν ὑμῖν.

26. Ἀλλ' ὅς ἐάν θέλῃ ἐν ὑμῖν μέγας γενέσθαι, ἔστω ὑμῶν διάκονος.

27. Καὶ ὁς ἐὰν θέλῃ ἐν ὑμῖν εἶναι πρῶτος, ἔστω ὑμῶν δοῦλος.

26. Ὅτι οἱ υἱοὶ τοῦ ἀνθρώπου οὐκ ἔστιν ὁ μέγιστος ἐν ὑμῖν γενέσθω ὡς ὁ νεώτερος, καὶ ὁ ἡγούμενος ὡς ὁ διακονῶν.

28. Ὡς περὶ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἔλθει διακονῆναι, ἀλλὰ διακονῆσαι, καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.

24. And when the ten heard it, they were moved with indignation against the two brethren.

25. But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

26. But it shall not be so among you: but whosoever will be great among you, let him be your minister;

27. And whosoever will be chief among you, let him be your servant:

Luke xxi. 26. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

Matt. xx. 28. Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

24. When the other ten heard this, they were angry at the two brothers.

25. And Jesus called them up, and said, You know that those who consider themselves rulers of the people have power over them. And the officers exercise authority over them.

26. But it ought not to be so among you: whosoever will be great among you let him be a servant;

27. And whoever will be first, let him be a slave.

26. He who is as the younger is greatest, and he who is as the servant is first.

28. For the son of man did not declare himself to be ministered to, but to minister and lay down his life, as a ransom for what is great.

(a) That is, You speak nonsense.

(b) These disciples put the question to Jesus as to why they are so dull and he so wise, and beg him to make them as wise as he himself is.

(c) *To drink the cup* means, in Hebrew, *to have the same part in the carnal life, to live in the same manner.*

(d) To make you such as I am, to give you the same intellect, is not in my power. That is in the power of the Father, and is given variously, like the different amounts of the talents. But you can live and be regenerated in spirit like me.

(e) *πολλά* in the plural means *something important, great.*

This last verse and Mark x. 45, which serve as the chief foundation of the misunderstanding, from which has resulted the stupid and immoral dogma of the redemption, has a simple and clear meaning, which follows strictly from the meaning of the whole passage.

The son of man is the only essence of the divinity which is to be found in all men. The existence of the son of man consists in nothing but the return to the source of God. The comprehension of the one God in all men is what we call life. In returning to the one source, the son of man reestablishes his unity. From this results the love of men among themselves. From this results the first commandment, the love of God, and the second, which is similar to it, the love of our neighbour.

The earthly life consists in nothing but giving it as a ransom for the true life. The sons of Zebedee want to be like Jesus, just as wise as he. He says to them, Why do you want this? You can live and be regenerated in the spirit like me; consequently you want it, in order to be more important than the rest.

According to my teaching there is no more and less, no important and unimportant. To govern their nations, kings have to be greater and more important than others, but you do not need this, for according to my teaching it is more advantageous to be less than the rest. According to my teaching one must be a servant, a slave of everybody. My teaching consists only in this, that it is the business of the son of man to lay down his carnal flesh for others, in order to receive the true life.

11. ἦλθε γὰρ ὁ υἱὸς τοῦ ἀνθρώπου σῶσαι τὸ ἀπολωλός.

12. Τί ὑμῖν δοκεῖ; ἐὰν γένηται τινὶ ἀνθρώπῳ ἑκατὸν πρόβατα, καὶ πλανηθῇ ἐν ἐξ αὐτῶν

Matt. xviii. 11. For the Son of man is come to save that which was lost.

12. How think ye? if a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and

11. It is the business of the son of man to save what is perishing.

12. How do you think? If a man has a hundred sheep, and one of them goes astray, does he not leave the ninety-nine,

οὐχί, ἀφείλ τὰ ἐννενηκον-
ταεννέα, ἐπὶ τὰ ὄρη
πορευθεὶς ζητεῖ τὸ πλεονέ-
κτον;

13. Καὶ ἐὰν γένηται
εὐρεῖν αὐτὸ, ἀμὴν λέγω
ὑμῖν, ὅτι χαίρει ἐπ' αὐ-
τῷ μᾶλλον, ἢ ἐπὶ τοῖς
ἐννενηκονταεννέα τοῖς μὴ
πεπλανημένοις.

6. Καὶ, ἐλθὼν εἰς τὸν
οἶκον, συγκαλεῖ τοὺς φί-
λους καὶ τοὺς γείτονας,
λέγων αὐτοῖς, Συγχα-
ρητέ μοι, ὅτι εὗρον τὸ
πρόβατόν μου τὸ ἀπολω-
λός.

14. Οὕτως οὐκ ἔστι
θέλημα ἔμπροσθεν τοῦ
πατρὸς ὑμῶν τοῦ ἐν οὐρα-
νοῖς, ἵνα ἀπόληται εἰς
τῶν μικρῶν τούτων.

nine, and goeth into the
mountains, and seeketh
that which is gone
astray?

13. And if so be that
he find it, verily I say
unto you, he rejoiceth
more of that sheep, than
of the ninety and nine
which went not astray.

Luke xv. 6. And when
he cometh home, he call-
eth together his friends
and neighbours, saying
unto them, Rejoice with
me; for I have found
my sheep which was
lost.

Matt. xviii. 14. Even
so it is not the will of
your Father which is in
heaven, that one of these
little ones should perish.

and go everywhere to
find the one which has
gone astray?

13. And if it happens
that he finds it, you
know yourselves that he
rejoices more at this one
sheep, than at the
ninety-nine that have
not gone astray.

6. And when he comes
home, he calls his neigh-
bours, and says, I re-
joice, I have found the
sheep that went astray.

14. Even so it is the
will of your Father in
heaven that not one of
these little men should
perish.

(α) I translate ἡλθε by the words *it is the business of*, since the words, The son of man came to, mean precisely this. I prefer this turn, because it excludes the ambiguity of the word *came*.

The verse from Luke xv., continuing the comparison, breaks the sense of the parable, and, strengthening the meaning of joy in heaven, introduces a false idea about somebody's greater joy with the sinner than with the righteous man, and so I retain the words of Matthew, applying them to the following parables in Luke.

The sense of the parables results from Matthew's first utterance that the son of man came to save what is perishing. Men rejoice in the return of what is lost, and direct all their forces to this. Even such is the aim of the son of man, for it is the will of the Father, who sent the light into the world, to return to himself the comprehension.

8. Ἡ τίς γυνὴ δραχ-
μὰς ἔχουσα δέκα, ἐὰν

Luke xv. 8. Either
what woman having ten

8. If a woman loses
one out of ten dimes,

ἀπολέσῃ δραχμὴν μίαν, οὐχὶ ἄπτει λύχνον, καὶ σαροῖ τὴν οἰκίαν, καὶ ζητεῖ ἐπιμελῶς, ἕως οὗ εὕρῃ;

9. Καὶ εὐροῦσα συγκαλεῖται τὰς φίλας καὶ τὰς γείτονας, λέγουσα, Συγχαρήτέ μοι, ὅτι εὗρον τὴν δραχμὴν ἣν ἀπώλεσα.

10. Οὕτω, λέγω ὑμῖν, χαρὰ γίνεταί ἐνώπιον τῶν ἀγγέλων τοῦ Θεοῦ ἐπὶ ἐνὶ ἁμαρτωλῷ μετανοοῦντι.

7. Λέγων πρὸς αὐτοὺς,

8. "Ὅταν κληθῇς ὑπὸ τινος εἰς γάμους, μὴ κατακλιθῇς εἰς τὴν πρωτοκλισίαν· μήποτε ἐντιμότερός σου ᾧ κεκλημένος ὑπ' αὐτοῦ,

9. Καὶ ἐλθὼν ὁ σὲ καὶ αὐτὸν καλέσας ἐρεῖ σοι, Δὸς τούτῳ τόπον· καὶ τότε ἄρξῃ μετ' αἰσχύνῃς τὸν ἑσχατον τόπον κατέχειν.

10. 'Αλλ' ὅταν κληθῇς, πορευθεὶς ἀνάπεσον εἰς τὸν ἑσχατον τόπον· ἵνα, ὅταν ἔλθῃ ὁ κεκληκὼς σε, εἴπῃ σοι, Φίλε, προσανάβηθι ἀνώτερον· τότε ἔσται σοι δόξα ἐνώπιον τῶν συνανακειμένων σοι.

11. "Ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται· καὶ ὁ ταπεινῶν ἑαυτὸν ὑψωθήσεται.

47. 'Ὁ δὲ Ἰησοῦς ἰδὼν τὸν διαλογισμὸν τῆς καρδίας αὐτῶν,

39. Καὶ λέγει αὐτοῖς, Εἰ τις θέλει πρῶτος εἶναι, ἔσται πάντων ἑσχατος, καὶ πάντων διάκονος.

pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?

9. And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

10. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

Luke xiv. 7. And he put forth a parable.

8. When thou art bidden of any man to a wedding, sit not down in the highest room, lest a more honourable man than thou be bidden of him;

9. And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

10. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.

11. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

Luke ix. 47. And Jesus, perceiving the thought of their heart,

Mark ix. 39. And saith unto them, If any man desire to be first, the same shall be last of all, and servant of all.

she will light a candle, and sweep the house, and seek diligently, till she finds it.

9. And when she finds it, she says to her neighbours, I rejoice, for I have found the dime I had lost.

10. Even so your Father in heaven wishes that not one of these little people be lost.

7. And he said to them,

8. When thou art called to a wedding, do not sit down in the front corner, for it might happen that a more honoured guest than thou is invited;

9. And the host will come and say to thee, Yield thy place to him; for then thou wilt in shame sit down in the lowest place.

10. But when thou art invited, go and sit down in the lowest place, that when the host sees thee, he may say, Friend, sit up higher; then thou wilt be honoured in the presence of the guests.

11. For whoever exalts himself will be abased; and he who humbles himself will be exalted.

47. And Jesus knew their thoughts,

39. And said to them, He who wants to be first will be the last of all, and a servant of all.

Representing to themselves the kingdom of God as something earthly, the disciples dispute again as to who of them is better, and ask, Who is greater?

Jesus says, It is impossible to be better and greater than another, because the kingdom of God consists in regarding others as better than oneself. The moment a man begins to measure himself with others, asking himself who is better, he places himself in unloving relations, and so at once becomes worse. And so it is not possible to be better in the kingdom of God: this is so from the essence of the kingdom of God, and cannot be otherwise.

Even so, if a guest at a wedding makes for the front corner, he disgraces himself. And if the guest humbles himself and sits down at a distance, he will be brought out and honoured. Aggrandizement is incompatible with what is the kingdom of God.

THE PARABLE OF THE PRODIGAL SON

11. Εἶπε δὲ, "Ἀνθρώπος τις εἶχε δύο υἱούς·

12. Καὶ εἶπεν ὁ νεώτερος αὐτῶν τῷ πατρὶ, Πάτερ, δός μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας. καὶ διεῖλεν αὐτοῖς τὸν βίον.

13. Καὶ μετ' οὐ πολὺς ἡμέρας συναγαγὼν ἅπαντα ὁ νεώτερος υἱὸς ἀπεδήμησεν εἰς χώραν μακρὰν, καὶ ἐκεῖ διεσκόρπισε τὴν οὐσίαν αὐτοῦ, ἢ ὧν ἀσώτως.

14. Δαπανήσαντος δὲ αὐτοῦ πάντα, ἐγένετο λιμὸς ἰσχυρὸς κατὰ τὴν χώραν ἐκελευν, καὶ αὐτὸς ἤρξατο ὑστερεῖσθαι.

15. Καὶ πορευθεὶς ἐκολλήθη ἐν τῶν πολιτῶν

Luke xv. 11. And he said, A certain man had two sons:

12. And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.

13. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

14. And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

15. And he went and joined himself to a citi-

11. And Jesus said, A certain peasant had two sons:

12. And the younger of them said to his father, Father, give me my portion. And the father gave it to him.

13. And soon after the younger son took his whole portion, and went away; and he squandered all his substance.

14. When he had spent all, there arose a great famine in that land; and he began to suffer want.

15. And he joined a citizen; and he sent him

τῆς χώρας ἐκεῖνης· καὶ ἐπεμψεν αὐτὸν εἰς τοὺς ἀγροὺς αὐτοῦ βόσκειν χοίρους.

16. Καὶ ἐπεθύμει γεμίσαι τὴν κοιλίαν αὐτοῦ ἀπὸ τῶν κερατίων ὧν ἥσθιον οἱ χοῖροι· καὶ οὐδεὶς ἐδίδου αὐτῷ.

17. Εἰς ἑαυτὸν δὲ ἐλθὼν εἶπε, Πόσοι μίσθιοι τοῦ πατρὸς μου περισσεύουσιν ἄρτον, ἐγὼ δὲ λιμῷ ἀπόλλυμαι;

18. Ἀναστὰς πορεύσομαι πρὸς τὸν πατέρα μου, καὶ ἐρῶ αὐτῷ, Πάτερ, ἡμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου·

19. Καὶ οὐκέτι εἰμι ἄξιος κληθῆναι υἱὸς σου· ποίησόν με ὡς ἓνα τῶν μισθίων σου.

20. Καὶ ἀναστὰς ἦλθε πρὸς τὸν πατέρα ἑαυτοῦ. Ἐτι δὲ αὐτοῦ μακρὰν ἀπέχοντος, εἶδεν αὐτὸν ὁ πατήρ αὐτοῦ, καὶ ἐσπλαγχνίσθη, καὶ δραμὼν ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ, καὶ κατεφίλησεν αὐτόν.

21. Εἶπε δὲ αὐτῷ ὁ υἱὸς, Πάτερ, ἡμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, καὶ οὐκέτι εἰμι ἄξιος κληθῆναι υἱὸς σου.

22. Εἶπε δὲ ὁ πατήρ πρὸς τοὺς δούλους αὐτοῦ, Ἐξενέγκατε τὴν στολὴν τὴν πρώτην, καὶ ἐνδύσατε αὐτόν, καὶ δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ, καὶ ὑποδήματα εἰς τοὺς πόδας·

23. Καὶ ἐνέγκαντες τὸν μόσχον τὸν σιτευτὸν θύσατε, καὶ φαγόντες εὐφρανθῶμεν·

zen of that country; and he sent him into his fields to feed swine.

16. And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him.

17. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

18. I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

19. And am no more worthy to be called thy son: make me as one of thy hired servants.

20. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

21. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

22. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:

23. And bring hither the fatted calf, and kill it; and let us eat, and be merry:

into the field to herd swine.

16. Nobody gave him anything, and he was glad to eat the acorns that the swine ate.

17. And he reflected, and said, How many hired servants of my father's have bread enough to eat, and I perish with hunger!

18. I will go to my father, and will say to him, Father, I am guilty toward God and toward thee,

19. And am not worthy to be called thy son: take me for a hired servant.

20. And he got up and went to his father. And his father recognized him at a distance, and groaned, and ran toward him, and embraced his neck, and kissed him.

21. And the son said, Father, I am guilty toward God and toward thee, and am not worthy to be thy son.

22. But the father said to his servants, Bring the best coat, and dress him; and I will put a costly ring on his hand, and give him good shoes;

23. And bring the fatted calf, and kill it; and we shall rejoice.

24. Ὅτι οὗτος ὁ υἱὸς μου νεκρὸς ἦν, καὶ ἀνέζησε· καὶ ἀπολωλὼς ἦν, καὶ εὐρέθη. καὶ ἤρξαντο εὐφρανέσθαι.

25. Ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ· καὶ ὡς ἐρχόμενος ἤγγισε τῇ οἰκίᾳ, ἤκουσε συμφωνίας καὶ χορῶν·

26. Καὶ προσκαλεσάμενος ἓνα τῶν παίδων, ἐπυνθάνετο τί εἶχε ταῦτα.

27. Ὁ δὲ εἶπεν αὐτῷ, Ὅτι ὁ ἀδελφός σου ἤκει· καὶ ἔθυσεν ὁ πατήρ σου τὸν μόσχον τὸν σιτευτὸν, ὅτι ὑγιαίνοντα αὐτὸν ἀπέλαβεν.

28. Ὡργισθὲν δὲ, καὶ οὐκ ἤθελεν εἰσελθεῖν. ὁ οὖν πατήρ αὐτοῦ ἐξελθὼν παρεκάλει αὐτόν.

29. Ὁ δὲ ἀποκριθεὶς εἶπε τῷ πατρὶ, Ἰδοὺ, τοσαῦτα ἔτη δουλεύω σοι, καὶ οὐδέποτε ἐντολήν σου παρήλθον, καὶ ἐμοὶ οὐδέποτε ἔδωκας ἔριφον, ἵνα μετὰ τῶν φίλων μου εὐφρανθῶ.

30. Ὅτε δὲ ὁ υἱὸς σου οὗτος ὁ καταφαγὼν σου τὸν βλον μετὰ πορνῶν ἦλθεν, ἔθυσας αὐτῷ τὸν μόσχον τὸν σιτευτόν.

31. Ὁ δὲ εἶπεν αὐτῷ, Τέκνον, σὺ πάντοτε μετ' ἐμοῦ εἶ, καὶ πάντα τὰ ἐμὰ σὰ ἐστίν.

32. Εὐφρανθῆναι δὲ καὶ χαρῆναι ἔδει, ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς ἦν, καὶ ἀνέζησε· καὶ ἀπολωλὼς ἦν, καὶ εὐρέθη.

14. Οὕτως οὐκ ἐστι θέλημα ἑμπροσθεν τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, ἵνα ἀπόληται εἰς τῶν μικρῶν τούτων.

24. For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

25. Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing.

26. And he called one of the servants, and asked what these things meant.

27. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

28. And he was angry, and would not go in: therefore came his father out, and entreated him.

29. And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends:

30. But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

31. And he said unto him, Son, thou art ever with me, and all that I have is thine.

32. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

Matt. xviii. 14. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

24. For this son of mine was like one dead, and is alive again. He was lost, and is found. And he began to be merry.

25. But his elder son was at that time in the field: and as he came up, he heard music and dancing.

26. And he called up a boy, and asked, What is going on at our house?

27. And the boy said, Thy brother has come, and thy father has had the fatted calf killed, because he has returned safe.

28. And the elder brother was angry, and would not go in. His father went out, and called him.

29. And the elder son said, These many years have I served thee, and have not disobeyed thy command, and thou hast not as much as given me a kid, that I might make merry with my friends.

30. But this son of thine has squandered thy possessions with harlots, and as soon as he came home, thou hast killed for him the fatted calf.

31. And the father said to him, Thou art always with me, and all that I have is thine.

32. But how can I help being happy, since thy brother was dead, and is alive again; he was lost, and is found.

14. Even so your Father in heaven does not want one man, even the least, to perish.



The Parable of the Vineyard

Photogravure from Rare Old Print



The son of man came, that is, lives, exists, in order to save what is perishing. His existence is the return of the comprehension of men to himself. In this does his life lie. Those who are with him, are with him, and he does not feel them; but those who have departed from him, those he calls and seeks.

THE PARABLE OF THE VINEYARD

1. Καὶ ᾤξατο αὐτοῖς ἐν παραβολαῖς λέγειν, Ἄμπελῶνα ἐφύτευσεν ἄνθρωπος, καὶ περιέθηκε φραγμὸν, καὶ ὥρυξεν ὑπολήνιον, καὶ ῥοκοδόμησε πύργον, καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησε.

2. Καὶ ἀπέστειλε πρὸς τοὺς γεωργοὺς τῷ καιρῷ δοῦλον, ἵνα παρὰ τῶν γεωργῶν λάβῃ ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος.

3. Οἱ δὲ λαβόντες αὐτὸν ἔδειραν, καὶ ἀπέστειλαν κενόν.

4. Καὶ πάλιν ἀπέστειλε πρὸς αὐτοὺς, ἄλλον δοῦλον· καὶ αὗτοι ἐκεφαλαιώσαν, καὶ ἀπέστειλαν ἡτιμωμένον.

5. Καὶ πάλιν ἄλλον ἀπέστειλε· καὶ αὗτοι ἐκεῖνον ἀπέκτειναν· καὶ πολλοὺς ἄλλους, τοὺς μὲν δέροντες, τοὺς δὲ ἀποκτείνοντες.

6. Ἔτι οὖν ἕνα υἱὸν ἔχων ἀγαπητὸν αὐτοῦ, ἀπέστειλε καὶ αὐτὸν πρὸς αὐτοὺς ἔσχατον, λέγων, Ὅτι ἐντραπήσονται τὸν υἱὸν μου.

7. Ἐκεῖνοι δὲ οἱ γεωργοὶ εἶπον πρὸς ἑαυτοὺς,

Mark xii. 1. And he began to speak unto them by parables. A certain man planted a vineyard, and set a hedge about it, and digged a place for the winefat, and built a tower, and let it out to husbandmen, and went into a far country.

2. And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.

3. And they caught him, and beat him, and sent him away empty.

4. And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled.

5. And again he sent another; and him they killed, and many others; beating some, and killing some.

6. Having yet therefore one son, his well beloved, he sent him also last unto them, saying, They will reverence my son.

7. But those husbandmen said among themselves, This is the heir;

1. And he began to speak to them in parables. A man planted a garden, and hedged it in, and dug a pond, and let it out to peasants, and himself departed.

2. And at the proper time he sent to the peasants a servant, to receive from them by agreement the fruits of the garden.

3. The peasants caught the servant, and beat him, and sent him away empty.

4. The master sent another servant; and they stoned him, and wounded him in the head, and handled him disgracefully, and sent him away.

5. The master sent again another. And they killed him. And they beat and killed many other servants who were sent to them.

6. The master had a beloved son, and finally he sent him to them, saying, Maybe they will respect my son.

7. But the peasants said to themselves, This is the master himself.

Ὅτι οὗτός ἐστιν ὁ κληρονόμος· δεῦτε, ἀποκτείνωμεν αὐτὸν, καὶ ἡμῶν ἔσται ἡ κληρονομία.

8. Καὶ λαβόντες αὐτὸν ἀπέκτειναν, καὶ ἐξέβαλον ἔξω τοῦ ἀμπελῶνος.

9. Τί οὖν ποιήσει ὁ κύριος τοῦ ἀμπελῶνος;

41. Λέγουσιν αὐτῷ, Κακοὺς κακῶς ἀπολέσει αὐτούς· καὶ τὸν ἀμπελῶνα ἐκδόσεται ἄλλοις γεωργοῖς, οἵτινες ἀποδώσουσιν αὐτῷ τοὺς καρποὺς ἐν τοῖς καιροῖς αὐτῶν.

42. Λέγει αὐτοῖς ὁ Ἰησοῦς, Οὐδέποτε ἀνέγνωτε ἐν ταῖς γραφαῖς, Ἐπίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας· παρὰ Κυρίου ἐγένετο αὕτη, καὶ ἔστι θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;

43. Διὰ τοῦτο λέγω ὑμῖν, ὅτι ἀρθήσεται ἀφ' ὑμῶν ἡ βασιλεία τοῦ Θεοῦ, καὶ δοθήσεται ἔθνεϊ ποιῶντι τοὺς καρποὺς αὐτῆς.

come, let us kill him, and the inheritance shall be ours.

8. And they took him, and killed him, and cast him out of the vineyard.

9. What shall therefore the lord of the vineyard do?

Matt. xxi. 41. They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

42. Jesus saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?

43. Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

Let us kill him, and everything will be ours.

8. And they took him, and killed him, and threw him out of the garden.

9. What was the master of the garden to do?

41. They replied to him, Let him kill these murderers, and let out the garden to others, who will give him the fruits of the garden.

42. And Jesus said to them, Did you never read in the Scripture, The stone which the builders rejected became the keystone. This keystone is from God, and it is marvellous in our eyes.

43. Therefore I tell you, You will be deprived of the kingdom of God, and it will be given to those who bring forth its fruits.

(a) This passage — the reference to the keystone — is based on Psalm CXVIII.:

22. The stone which the builders refused is become the head stone of the corner.

23. This is the Lord's doing; it is marvellous in our eyes.

These verses have no definite meaning in the Book of Psalms and do not explain the connection of these verses with the parable. In the New Testament there are three references to the stone in the same sense:

Acts iv. 10. Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.

11. This is the stone which was set at nought of you builders, which is become the head of the corner.

1 Peter ii. 6. Wherefore also it is contained in the Scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.

Rom. ix. 31. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.

32. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone;

33. As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.

In all these passages the meaning of the stone is the foundation of everything, the foundation of life and of the teaching.

The words *corner stone* as an expression of the foundation of everything are first met with in Isaiah, and so we must quote the passage in Isaiah, to make the present one clear:

14. Wherefore hear the word of the Lord, ye scornful men, that rule this people which is in Jerusalem.

15. Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves:

16. Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.

17. Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place.

18. And your covenant with death shall be disannulled, and your agreement with hell shall not stand.

So this is the meaning of the foundation stone. The stone which will stand against death is justice and righteousness. And this stone, according to the verses of the psalm, men began to build with, but refused. And yet it is given by God, and for us it is marvellous.

This parable, which is full of the deepest meaning, is entirely lost on account of the particular meaning which is ascribed to it. The parable directly continues the idea of the preceding one about the labourer who came from the field,—that faith is not based on what men will promise us, but on the knowledge of our relation to God. This relation is expressed in the labourers in the garden, in the labourer coming from the field, and now is expressed from a new side. Jesus places himself on the standpoint of carnal people, who are convinced that life is given to them for their amusement, and who then condemn that spiritual foundation of life which rejects the carnal life. This parable clearly advances the idea, which is expressed in the labourer who hid the talent in the ground, and then scolded the master for being cruel and taking where he had not put away. Jesus expresses, as in all didactic passages, the same fundamental idea of his teaching, that life is a gift of God, a divine principle, and that man, having come to understand this, is able, by uniting with the principle of life, to save his true life. But in this parable Jesus expresses this idea from another side: he shows what becomes of those people who do not understand it and do not wish to understand it. He shows how absurd life becomes for those who imagine that there is but the carnal life. He says, The condition of men in the world is like the condition of the labourers in a garden which is not their own. It is necessary to work, to live. Whether you wish it, or not, you will work, and you will live, but not for yourselves. No matter how you may live and work, you will be working for others, in

a stranger's garden. If you do not acknowledge the master of the garden, him who has sent me hither, and will not do what he has commanded, he will drive you away, and will send others.

The sower sows: some seeds perish, others grow. The men who do not do the will of God, perish, and others are put in their place. The chief significance of the parable is a negative one. Jesus vividly portrays the absurdity of life, if there is no master and no definite will of the master. As soon as men shall forget the master and shall not know him, life will appear as a senseless game: to work all one's life, to labour for another, to hear certain demands of conscience, which lead to nothing, to drown them, and then to perish. And if we do not recognize the master, there is not any other life, and there cannot be. Life is an absurdity. Life receives a meaning only when people recognize the master and give to him his fruits, when men recognize God, work for him, and unite their life with God's will.

A master hired some labourers. Some came in the morning, others at noon, others again in the evening. The master gave the same wages to all.

And when those who worked from the morning rebuked the master, the master said, Have I promised you more? If thou art not satisfied, it is because thou art evil.

Carnal life is given to men that they may lay it down for the non-temporal life. And in laying down one life and receiving another, thou askest what thy reward will be, or why thou hast not the reward which thou wishest to have. When thy servant serves thee, dost thou thank him for it? Dost thou ask what reward he is to get for it? He did what he had to do, and he receives the stated reward for his labour, — his food and home.

Even so, no man who has entered into the kingdom of God, who lives by the will of God, can either compare himself with others, or find his reward great or small.

This is the one true life, the one good, and there can be no greater and no smaller good.

5. Καὶ εἶπον οἱ ἀπόστολοι τῷ Κυρίῳ, Πρόσθε ἡμῖν πίστιν.

Luke xvii. 5. And the apostles said unto the Lord, Increase our faith.

5. And the disciples said to Jesus, Cause us to believe.

6. Εἶπε δὲ ὁ Κύριος, Εἰ εἴχετε πίστιν ὡς κόκκον σινάπεως, ἐλέγετε ἂν τῇ συκαμίνῳ ταύτῃ, Ἐκρίζωθῃτι, καὶ φυτευθῇτι ἐν τῇ θαλάσσῃ· καὶ ὑπήκουσεν ἂν ὑμῖν.

6. And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.^b

6. And Jesus said, If you had faith like a birch seed, you would say, Tree, go and transplant thyself into the sea, and it would obey you.

(a) ὡς means *like*, that is, the faith, the likeness of which I represent by a mustard seed. A mustard seed can by no means be taken as a picture of the smallest thing. It is never used in this sense: a mustard seed is used in the sense of the resemblance to the kingdom of heaven, which is found within men, and here it must have the same significance.

(b) The last part of the verse ought to be interrogative. From the construction of the Greek sentence, these words may be rendered by, You would say, and it would obey; but then the conjunction καὶ is wanting before ἐλέγετε. But if these words are rendered in an interrogative form, the particle μὴ is wanting. Neither translation is exact, but with the first we get no meaning, while with the second the meaning is clear, and continuous with the rest of the speech.

This passage, which appears so monstrously senseless according to the interpretation of the church, is especially important, because it gives an exact definition of what Jesus calls faith. The church sees in this nothing but the possibility of doing miracles (Gospel of Luke, pp. 488 and 489):

Increase our faith: Add to our faith, strengthen our faith. The demand of the Lord that our neighbour be forgiven his transgressions, in case of his repentance, seemed difficult of

execution to the apostles, so that they felt here the need of having their faith strengthened, and asked the Lord for it. The all-forgiveness of our neighbour is a high triumph of love, the highest victory over egoism ; and such a triumph, such a victory can be only the fruit of strong faith.

If ye had, etc. : The Lord does not therewith deny the presence of faith in the souls of his disciples, but at the same time shows how distant their faith is from that stage on which they were to enter in time, and on which they actually entered.

This sycamine tree : Obviously the Lord pointed to some sycamine tree which was growing near by.

It should obey you : The tree is represented as though it were alive and rational ; it would obey the command of the apostles, if they reached the degree of faith necessary for it.

But which of you, etc. : The connection of this parable with the preceding instruction of the Saviour is as follows : Your faith, when it has grown in your soul, will be such that it will produce great miracles ; but take care of yourselves : beware of pride and self-conceit as to your own deserts, that you may not lose the fruits of such faith.

This is what Reuss says (Vol. I., pp. 507 and 508) :

Dans le troisième fragment, la réponse ne va pas bien à la question. Il serait possible que Luc, ne connaissant pas l'occasion dans laquelle Jésus avait fait sa déclaration assez paradoxale, ait supposé, de son chef, qu'elle avait été provoquée par une question des disciples. En tout cas, le passage parallèle (Matt. xvii. 20) nous empêchera de traduire cette question par : Augmente notre foi ! à quoi Jésus aurait répondu : un peu suffit, pourvu qu'elle soit vivante et réelle. Mais le *peu* dont parle Jésus n'est pas opposé à une demande de *plus* ; il est opposé à *rien* du tout. Il reprochait aux disciples de n'avoir pu opérer de guérison faute de foi. Ils pouvaient donc lui dire : *Donne-nous-en !* Mais que cette demande ait été formulée ou non, Jésus n'y répond pas, par une très-simple raison : la foi ne se donne pas de la main à la main (quoi qu'en disent les théologiens) ; elle vient du dedans, elle naît spontanément, et sa puissance est telle que, pour parler d'une manière figurée, la plus petite quantité, le germe déjà, suffit pour faire l'impossible. Celui qui en est à la demander, ne la possède pas, autrement il se sentirait aussi la puissance qu'elle confère. La réponse de Jésus, en supposant la demande faite réellement, contient donc implicitement un refus et un regret.

This passage has a deep significance. The disciples say, Increase our faith. And he tells them what faith is. He says, If you had the faith which I defined to you by the semblance of the mustard seed, which is the smallest of all seeds, from which grow the largest trees, you would not be looking for more faith. The faith, which is like the mustard seed, is the faith in this, that the seed which seems the smallest is the germ of what is immense, the faith in this, that what is least noticeable in you, life, the spirit, is a germ of the true life. If you believed in this, that is, if you knew it as unquestionably as you know that a tree will grow out of the mustard seed, you would not be asking for an increase of faith. Faith is an unquestionable knowledge. And here he utters those words which can have a double explanation. If the last words of Verse 6 mean what the church understands by them, he says, If you had such faith, you would not be asking, and nothing would appear remarkable to you; but if these words have an interrogative sense, then he says, Faith is indubitable knowledge, so that if you know what you are, if you know that you have within you the germ of the spirit of God, according to the parable of the mustard seed, then you need no miracles. There can be nothing more miraculous than that there is in you a germ of the spirit of God. Thus, in either version, this verse points to this, that the foundation of everything is the consciousness of the spirit of God, and that there can be nothing more miraculous and more convincing than that. Then the subsequent parable of the labourer coming from the field follows directly from it. The whole truth of the mustard seed is this, that within thee there is a germ of God, that within is the son of man, sent to thee from God, and all thou hast to do is to fulfil that for which thou art sent.

7. Τίς δὲ ἐξ ὑμῶν δοῦ- *Luke xvii. 7.* But which 7. If thou hast a
λον ἔχων ἀποτριῶντα ἢ of you, having a servant labourer ploughing or
ploughing or feeding herding and he returns

ποιμαίνοντα, ὃς εἰσελθόντι ἐκ τοῦ ἀγροῦ ἐρεῖ εὐθέως, Παρελθὼν ἀνάπεσαι·

8. Ἄλλ' οὐχὶ ἐρεῖ αὐτῷ, Ἐτοίμασον τί δεῖ πνήσω, καὶ περιζώσάμενος διακόνει μοι, ἕως φάγω καὶ πῖω· καὶ μετὰ ταῦτα φάγεσαι καὶ πῖσαι σύ;

9. Μὴ χάριν ἔχει τῷ δούλῳ ἐκείνῳ, ὅτι ἐποίησε τὰ διαταχθέντα αὐτῷ; οὐ δοκῶ.

10. Οὕτω καὶ ὑμεῖς, ὅταν ποιήσητε πάντα τὰ διαταχθέντα ὑμῖν, λέγετε, Ὅτι δούλοι ἀχρεῖοί ἐσμεν· ὅτι ὃ ὠφείλομεν ποιῆσαι πεποιήκαμεν.

cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?

8. And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

9. Doth he thank that servant because he did the things that were commanded him? I trow not.

10. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

from the field, wilt thou say to him at once, Seat thyself at the table?

8. No, thou wilt say, Friend, get my supper ready, and serve me while I eat and drink; and then sit down thyself, and eat and drink.

9. Dost thou thank the labourer very much, because he has done what thou hast commanded him to do? Hardly.

10. Even so you, when you shall have done what you are commanded to do, must think of yourselves that you have not done more than unprofitable labourers, and only what was wanted of you.

What we call the earthly life is death. To-day, to-morrow, it will come to an end. We need only reflect on what we can acquire in it, in order to understand that everything of this earth is like the beginning of a structure which we cannot finish, and that its significance is only the possibility of life in God, which is not destroyed. We must make use of this possibility; in this alone does the true life lie. Whether it is good or bad; whether we like it or not; whether, according to our ideas, we find it just or not, is a matter of indifference: it is so, and there is nothing else. When we find this unjust, it is so because we measure it with an earthly measure. In the true life there is no greater and no lesser. He says, A good master gives alike to all, both to those who work since the morning and to those who work since noon. And thou art offended, because the master is good. Evidently thou art evil, if thou canst not comprehend the true good, which does not measure and reward, but pours forth everywhere and at all times. And he says to them, Thou askest what thy reward will be; conse-

quently thou wantest thanks from somebody. For what does this gratitude belong to thee? For doing what thou shouldst do in order to live? For this thou wantest gratitude? If thou wantest to look upon God, as the labourer looks upon his master, look that way. The labourer works, and for the work he is fed, and that is all. Maybe we should like to sit on thrones in heaven, and have a hundred wives, and all that; but it is not my fault, not I have invented this, that it is impossible to have it, that all this is death. To-day thou livest; to-morrow thou wilt be dead and rotten, and nothing will be left. That is so, and thou canst not escape from it.

In this world of death I teach you how to obtain the true life; amidst perdition I give you the plank of salvation. And you ask, What will be my reward, because thou hast saved me? Ask for no reward, but try to save thyself.

OF THE COMING OF THE KINGDOM OF GOD

20. Ἀπεκρίθη αὐτοῖς, καὶ εἶπεν, Οὐκ ἔρχεται ἡ βασιλεία τοῦ Θεοῦ μετὰ παρατηρήσεως·

21. Οὐδὲ ἑροῦσιν, Ἰδοὺ ὦδε, ἦ, Ἰδοὺ ἐκεῖ. Ἰδοὺ γὰρ, ἡ βασιλεία τοῦ Θεοῦ ἐντὸς ὑμῶν ἐστιν.

22. Εἶπε δὲ πρὸς τοὺς μαθητὰς, Ἐλεύσονται ἡμέραι, ὅτε ἐπιθυμήσετε μίαν τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου ἰδεῖν, καὶ οὐκ ὄψεσθε.

23. Καὶ ἑροῦσιν ὑμῖν, Ἰδοὺ ὦδε, ἦ, Ἰδοὺ ἐκεῖ· μὴ ἀπέλθῃτε, μηδὲ διώξητε.

24. Ὡς περ γὰρ ἡ ἀστραπὴ ἢ ἀστράπτουσα ἐκ τῆς ὑπ' οὐρανὸν εἰς τὴν

Luke xvii. 20. He answered them and said, The kingdom of God cometh not with observation:

21. Neither shall they say, Lo here! or, Lo there! for behold, the kingdom of God is within you.

22. And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it.

23. And^s they shall say to you, See here! or, See there! go not after them, nor follow them.

24. For as the lightning that lighteneth out of the one part under heaven, shineth unto the

20. He said to them, The kingdom of God does not come through anything happening.

21. You will not be told, Here it is; or, There it is; for it is within you.

22. And he said to the disciples, The time will come, when you will wish to see one of the days of salvation of the son of man, and you will not see it.

23. And if they said to you, Here it is, there it is, do not go after it, do not seek it.

24. For it shines like lightning from one end of the heavens to the other. Let the son of

ὑπ' οὐρανὸν λάμπει, οὐ- other part under heaven; man be such in the day
τως ἔσται καὶ ὁ υἱὸς τοῦ so also shall the Son of of his salvation.
ἀνθρώπου ἐν τῇ ἡμέρᾳ man be in his day.

25. Πρῶτον δὲ δεῖ 25. But first must he 25. But first he must
αὐτὸν πολλὰ παθεῖν, καὶ suffer many things, and suffer and bear from his
ἀποδοκιμασθῆναι ἀπὸ τῆς be rejected of this gen- birth.
γενεᾶς ταύτης. eration.³

(a) *ἡμέρα* in the plural, according to the Jewish idea, means *life*, as can be clearly seen from the following:

Heb. v. 7. Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;

Heb. vii. 3. Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

Luke i. 7. And they had no child, because that Elizabeth was barren; and they both were now well stricken in years.

But here *ἡμέρα* has the meaning of *day of salvation*, that is, of *the means of salvation*, or simply *salvation*.

Such a meaning is defined by *Luke xvii. 27* and *28*, and *Matt. xxiv. 37*, where it says that the day of the son of man will be the same as the day for Noah and Lot, when the first entered into the ark, and the second came out of Sodom.

The same meaning of *ἡμέρα* occurs in:

2 Cor. vi. 2. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.)

(b) Many texts have here *ἐάν*.

(c) *ἀποδοκιμασθῆναι* is translated by *to be rejected*, which this word has never meant, and never can mean. It means *to demand, investigate, try*. *ἀπὸ* means separation from, completion.

(d) *γενεά* means *birth*.

The discourse was begun about death, and is continued here. It says that man will inevitably die and perish, if he does not save himself through the teaching of Jesus. Wherein does this salvation consist? In exalting the spirit. How is the spirit to be exalted? And he says to them, The kingdom of God is neither here nor there, — it is within you. The time will come, when you shall feel the inevitableness of death and shall seek salvation, but you will not find what is passed. If they shall tell you, Here, there is salvation, do not believe them: the salvation of the son of man flashes suddenly, like lightning; it is within you; it is only in the present moment of life; it is in the spirit, for which there is no time. Let man seek salvation in this present. And first of all let him suffer and endure much.

26. Καὶ καθὼς ἐγένετο ἐν ταῖς ἡμέραις τοῦ Νῶε, οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις τοῦ υἱοῦ τοῦ ἀνθρώπου.

27. Ἦσθιον, ἔπινον, ἐξεγαμίζοντο, ἄχρι ἣς ἡμέρας εἰσῆλθε Νῶε εἰς τὴν κιβωτὸν, καὶ ἦλθεν ὁ κατακλυσμὸς, καὶ ἀπώλεσεν ἅπαντας.

28. Ὀμοίως καὶ ὡς ἐγένετο ἐν ταῖς ἡμέραις Λὼτ· ἦσθιον, ἔπινον, ἡγύραζον, ἐπώλουν, ἐφύτευον, ὠκοδόμουν·

29. Ἡ δὲ ἡμέρα ἐξῆλθε Λὼτ ἀπὸ Σοδόμων, ἔβρεξε πῦρ καὶ θεῖον ἀπ' οὐρανοῦ, καὶ ἀπώλεσεν ἅπαντας·

30. Κατὰ ταῦτα ἔσται ἡ ἡμέρα ὃ υἱὸς τοῦ ἀνθρώπου ἀποκαλύπτεται.

Luke xvii. 26. And as it was in the days of Noe, so shall it be also in the days of the Son of man.

27. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.

28. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;

29. But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all.

30. Even thus shall it be in the day when the Son of man is revealed.

26. And as it was in the life of Noah, so it will be in the day of salvation of the son of man.

27. They ate, they drank, they married, until the day that Noah entered into the ark, and the flood came, and destroyed them all.

28. Even so it was in the days of Lot: they ate, they drank, they bought, they sold, they planted, they built;

29. But on the day that Lot went out of Sodom, it rained fire and brimstone, and all were destroyed.

30. Even thus it will be in the day when the son of man is revealed.

(a) In many texts *ἡμέρα* is given in the singular. Obviously *ἡμέρα σωτηρίας* is meant here.

(b) ἡ ἡμέρα *on the day in which the son of man is revealed.* The day of the revelation of the human spirit is the same as the day of Noah and of Lot, that is, the day when they learned of their salvation.

Just as Noah and Lot were saved, so will man be saved when he has learned the meaning of the life of man, when he shall understand that life is in the spirit. Even so nothing changes or will be changed in the world, when each, having exalted the spirit of the son of man within him, leaves the cares of the world and steps out of it. And as the men perished who did not go out of it in the time of Lot, so the men of this world will perish if they have not transferred their life into the spirit of the son of man.

The coming of the son of man, or his declaration, is the manifestation of the life of the spirit, for which there is no death. And so what is meant by the coming of the son of man is death. The carnal death is, as it were, the separation of life from what is dead, like the flood and the rain of fire. All this passage is what in the language of the church is generally called the completion of time, the end of the world.

This is what Reuss says about this place (Vol. I., pp. 609–611):

D'après nos textes, Jésus aurait prédit : 1° la ruine de Jérusalem ; 2° son propre retour pour l'établissement éclatant de son royaume ; 3° la connexité de ces deux faits ; 4° leur proximité ou leur accomplissement pendant l'existence de la génération contemporaine. Or, il faut avant tout remarquer que ces textes ne sont pas les seuls du Nouveau Testament qui parlent de ces choses, et qu'on aurait tort de négliger les nombreux passages parallèles qui peuvent servir à l'intelligence de notre péricope. A la vérité, il n'est question nulle part ailleurs de la destruction de Jérusalem, et l'auteur de l'Apocalypse promet très-explicitement la conservation du temple. En revanche, la perspective de la prochaine fin du monde, de la *parousie* du Christ pour une

époque antérieure à l'extinction totale de la présente génération, revient souvent et chez presque tous les auteurs du premier siècle ; l'Évangile selon Saint-Jean est le seul livre qui ne reproduise pas cette idée. Dans nos évangiles synoptiques mêmes nous l'avons déjà rencontrée plusieurs fois.

Or la prédiction, ainsi formulée et comprise, ne s'étant point réalisée, on a cherché différents moyens de sauvegarder l'autorité du texte, malgré cet embarras provenant de la nature des faits positifs. Les orthodoxes ont dit que Jésus est revenu d'une manière invisible lors de la ruine de Jérusalem. Les rationalistes ont dit qu'il parle uniquement de celle-ci et non d'une parousie ultérieure. Les théoriciens du juste-milieu ont prétendu que la difficulté n'est qu'apparente, en ce que ce n'est pas l'époque, mais les faits en eux-mêmes qui ont été l'objet de la prophétie. La lettre du texte renverse toutes ces échappatoires : elle parle d'une parousie *visible, postérieure* à la ruine de Jérusalem, mais la suivant *immédiatement*.

Reste donc le dilemme que voici : Ou bien Jésus s'est trompé, ou bien nous ne sommes pas bien renseignés sur ce qu'il a dit. Et dans ce dernier cas, ou bien il n'a pas du tout prononcé des paroles telles que nous les lisons ici, ou bien ce qu'il a pu dire a été imparfaitement compris. Mais, en présence de tous les autres témoignages, il sera tout aussi impossible de regarder ceux-ci comme de pures inventions, qu'il serait téméraire de le traiter lui de visionnaire et d'enthousiaste, alors que tant de paroles incontestablement authentiques constatent son admirable sagacité et sa merveilleuse pénétration à l'égard des destinées réservées à sa cause. Ce n'est donc que la dernière alternative qui mérite d'être sérieusement prise en considération. Or, il est de fait que l'auditoire auquel Jésus s'adressait était imbu d'idées préconçues sur l'avenir ; ces idées, loin de s'affaiblir sous l'influence des autres éléments de l'enseignement du maître, gagnaient en force et en vivacité, à mesure que les convictions relatives à sa personne et à sa dignité messianique devenaient plus énergiques. D'un autre côté, Jésus, alors même qu'il tâchait d'élever ses disciples à des points de vue plus spiritualistes, ne jugeait pas nécessaire d'éviter absolument les formes populaires, les images familières au commun de ses auditeurs. On sera donc autorisé à admettre que son enseignement, en tant qu'il avait en vue l'avenir, comprenait : 1° la prédiction positive d'une catastrophe nationale, terrible et définitive ; 2° la perspective des destinées de l'Évangile, représentées comme une manifestation permanente, sensible, visible même de son esprit et de sa puissance ; et 3° les conseils pratiques à donner à chacun

individuellement au sujet de ses rapports avec le royaume à venir, conseils d'autant plus pressants que ses rapports pouvaient dépendre de la durée très-incertaine de l'existence actuelle d'un chacun.

As I have not the same point of view as Reuss, for whom the personality of Christ is of interest, I am also unable to share his opinion that Jesus wanted to predict something. For us Christians it is immaterial whether he meant to prophesy something or not; what is important for us to know is what he taught. And what he did teach, as Reuss concludes quite correctly, is that the day of salvation of the son of man comes for every man in the same way in which it came for Noah. There can be no doubt but that Jesus Christ was speaking simply of the death of every man, an event of far greater importance to humanity than the knowledge of the heavens. What furnishes an unquestionable proof of this is the fact that in all the gospels this passage is immediately followed by admonitions as to being at all times ready for death. It is difficult to make out in what manner the accretion about the strange external events was made to this discourse; but it is only natural that such an accretion should have happened among people who did not comprehend the sense of the discourse.

Much may be added to those contradictions which Reuss cites. One of these things is especially remarkable, and excludes the possibility of admitting these verses about the external miracles which are performed. In Verse 20 it says clearly that the kingdom of God will not come with outward signs. In order to accept the verse about the tokens it is necessary to reject the verses about the kingdom of God being within us.

31. Ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὃς ἔσται ἐπὶ τοῦ δώματος, καὶ τὰ σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ	<i>Luke xvii.</i> 31. In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down	31. In the day of salva- tion he who is on the roof, and his clothes in the house, let him not come down to fetch
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καταβάτω ἄραι αὐτά·
καὶ ὁ ἐν τῷ ἀγρῷ ὁμοίως
μὴ ἐπιστρεψάτω εἰς τὰ
ὀπίσω.

32. Μνημονεύετε τῆς
γυναϊκὸς Λώτ.

to take it away: and he
that is in the field, let
him likewise not return
back.

32. Remember Lot's
wife.

them; and he who is in
the field, let him not
look back.

32. Remember Lot's
wife (she looked back,
hated to lose what was
of earth, and so per-
ished).

He who looks back, having taken hold of the plough, is not fit for the kingdom of heaven. When the meaning of the life of the spirit and of the life of the flesh, that is, the son of man, is revealed, man, having come to see that his life is perishing, like Noah and Lot, must not look back, but go on, and throw away everything; and that there may be no doubt as to the meaning of the whole speech Jesus adds:

33. Ὃς ἐὰν ζητήσῃ
τὴν ψυχὴν αὐτοῦ σώσῃ,
ἀπολέσει αὐτήν· καὶ ὃς
ἐὰν ἀπολέσῃ αὐτήν, ζω-
γονήσει αὐτήν.

3. Καθημένον δὲ αὐ-
τοῦ ἐπὶ τοῦ ὄρους τῶν
ἐλαιῶν, προσῆλθον αὐτῷ
οἱ μαθηταὶ κατ' ἰδίαν,
λέγοντες, Εἰπέ ἡμῖν,
πότε ταῦτα ἔσται; καὶ
τί τὸ σημεῖον τῆς σῆς
παρουσίας, καὶ τῆς συν-
τελείας τοῦ αἰῶνος.

Luke xvii. 33. Whoso-
ever shall seek to save
his life shall lose it; and
whosoever shall lose his
life shall preserve it.

Matt. xxiv. 3. And as
he sat upon the mount
of Olives, the disciples
came unto him pri-
vately, saying, Tell us,
when shall these things
be? and what shall be
the sign of thy coming,^a
and of the end^b of the
world?

33. Whoever wants to
save his earthly life will
lose it; and whoever
loses it, will give it an
increase, — eternity.

3. And as he sat on
the Mount of Olives, his
disciples came privately
to him, and said, Tell us,
when will it be, and what
is the sign of the coming
of thy teaching and of
the getting of the eternal
life?

(a) the word *thy* is to be understood in the sense of *thy teaching*.

(b) *συντέλεια* means *accomplishment*; *αἰών* means *eternity*, and so these words mean *the getting of the eternal life*.

The disciples ask, Thou promisest the eternal life, and since thou sayest that nothing visible will take place, how are we to know whether we have attained this eternal life and when?

This verse is from one of the chapters which are generally called, The completion of the world. An analysis of these chapters may be seen in all the critics of the Gospel.

These chapters represent a complicated series of stratifications, which are foreign to the fundamental idea. I leave from these chapters according to the synoptics whatever is left, that is, whatever has a definite meaning. The impossibility of giving any explanation for them and of unravelling the contradiction is evident to every reader without any preconceived notions and is partly given in Reuss.

The formation of these chapters, in my opinion, is as follows: there are very few additions by the writers, or passages which have lost their meaning, but there is a transposition of verses from one place to another. In viewing this chapter according to the synoptics, we get the following: Matt. xxiv. 1-4, and the corresponding verses from Mark and Luke, have for their purpose the rejection of the temple, which is expounded in the second chapter of John. Outside of Verse 4, in which we have a question, to which Jesus replies, and from Verse 6 to Verse 14, the basis is formed by a discourse to the disciples on sending them out to preach. From Verse 15 to Verse 25 we obviously have an interpolation according to the introductory words of Mark in Chap. xiii. 11; Verses 26-29 are a repetition of what has been said about the inward kingdom of God; Verses 29-31 are predictions which refer to something material and which bear the seal of the distortion of some other idea. After these verses everything becomes again intelligible. And only for the greater connection of ideas do I find it better to place the parable of the fig-tree after the words that no one knows the time.

The meaning of the preceding is this, that, having explained that the kingdom of God appears outside time,

suddenly, in the spirit of man, Jesus says again that for the manifestation of the kingdom of God in the spirit of man there can be no place and no time.

32. Περὶ δὲ τῆς ἡμέ-
ρας ἐκείνης καὶ τῆς ὥρας
οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγ-
γелоὶ οἱ ἐν οὐρανῷ, οὐδὲ
ὁ υἱός.

37. Καὶ ἀποκριθέντες
λέγουσιν αὐτῷ, Ποῦ, κύ-
ριε; ὃ δὲ εἶπεν αὐτοῖς,
"Οπου τὸ σῶμα, ἐκεῖ
συναχθήσονται οἱ ἄετοί.

Mark xiii. 32. But of
that day and that hour
knoweth no man, no,
not the angels which
are in heaven, neither
the Son, but the Father.

Luke xvii. 37. And
they answered and said
unto him, Where, Lord?
And he said unto them,
Wheresoever the body
is, thither will the eagles
be gathered together.

32. And no one knows
of the day of salvation
and of the time, neither
the powers of God, nor
the son.

37. And again they
said to him, Where?
And he said to them,
Where the carcass is,
there the crows gather.

I omit the words of Verses 34, 35, and 36 of Luke xvii., where it speaks of one who shall be taken, and the other left. The idea which is expressed by these words is the same which is given in the discourse of the sending forth of the disciples, namely, that the teaching of Jesus will produce a division.

The irrelevant interpolation of this verse in this place may be explained by the fact that the whole passage, about the end and completion of the world, being understood by the writers in a material way, is composed of interpolations from various places, as will appear from what follows.

That these verses are an interpolation is confirmed by the fact that the question of the disciples, Where? cannot refer to these verses, for there it says where: in one bed, in the mill, in the field; in Verse 33, the words, Whosoever shall lose his life shall preserve it, show what the word, Where? refers to,—to preserve the life where? And to this question Jesus replies, Nowhere. For the kingdom of God there is no place.

If you speak of what happens in the world, everything in the world is dead and carcasses, and where the carcasses are, there the crows gather.

The kingdom of God does not come in a visible manner. It is impossible to say of it, Here it is; There it is. But if you wish to see in time the son of God, that is, the kingdom of God, and you do not find it, and will be told, Here it is, There it is, do not go, and do not believe. It is outside time and space. Look within yourselves. Like lightning, the sudden flash from heaven to heaven will illuminate your souls. But first you must suffer and endure much. And, as in the days of Noah and Lot, when you shall be very close to perdition, as close as were Lot and Noah, then the son of man will appear in you. And whenever and wherever this inner light shall reach you, do not turn back to your former life.

But what proof have we that we have already received this life, that it has already come to us, is what the disciples ask. He says, Nobody knows, for it cannot be proved. It is impossible to say where it will be. Where? we may say of the carcass, of the crows, but for what is spiritual there is no space, as there is no time. You will understand an example:

28. Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν· ὅταν αὐτῆς ἤδη ὁ κλάδος ἀπαλὸς γένηται, καὶ ἐκφύῃ τὰ φύλλα, γινώσκετε ὅτι ἐγγὺς τὸ θέρος ἐστίν·

29. Οὕτω καὶ ὑμεῖς, ὅταν ταῦτα ἴδῃτε γινόμενα, γινώσκετε ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις.

28. Ἀρχομένων δὲ τούτων γίνεσθαι, ἀνακύψατε καὶ ἐπάρατε τὰς κεφαλὰς ὑμῶν· διότι ἐγγίξει ἡ ἀπολύτρωσις ὑμῶν.

Mark xiii. 28. Now learn a parable of the fig tree: When her branch is yet tender, and putteth forth leaves, ye know that summer is near:

29. So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors.

Luke xxi. 28. And when these things begin to come to pass,^a then look up, and lift up your heads,^b for your redemption draweth nigh.

28. When the branches of the fig-tree become soft, and the leaves begin to come out, you know that summer is near.

29. So you, when you will see that these things have come to pass, shall know that the kingdom of God is at the door.

28. But when these things come to pass, straighten yourselves up and lift up your eyes, for your salvation is near.

(a) *Have come to pass* is generally explained by saying that everything which has been prophesied heretofore has

come to pass; but these predictions did not come to pass (are not comprehensible). It does not say *πάντα ταῦτα*, but simply *ταῦτα*, consequently *ταῦτα* refers to what is said of the fig-tree. Jesus says, The only proof of summer is life. The only proof of the kingdom of God is the union with the will of God, it is the life in the will of God.

(b) Many texts have *eyes*.

I place this verse here, as it contains an explanation of the parable of the fig-tree. There are no proofs, except the consciousness of the life in God; this consciousness is expressed in deeds, as the growth of leaves takes place in the spring. When you feel this, when you lift up your eyes and are not afraid, then you may know that your salvation has begun.

This is the one token, the one proof.

OF PRAYER

1. Ἐλεγε δὲ καὶ παραβολὴν αὐτοῖς πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι, καὶ μὴ ἐκκαεῖν.

2. Εἶπε δὲ αὐτοῖς, Ὅταν προσεύχησθε, λέγετε, Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά σου· ἐλθέτω ἡ βασιλεία σου· γεννηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς.

3. Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ' ἡμέραν.

4. Καὶ ἄφες ἡμῖν τὰς ἁμαρτίας ἡμῶν, καὶ γὰρ αὐτοὶ ἀφίεμεν παντὶ ὀφείλοντι ἡμῖν· καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.

Luke xviii. 1. And he spake a parable unto them to this end, that men ought always to pray,^a and not to faint;

Luke xi. 2. And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name.^b Thy kingdom come. Thy will be done,^c as in heaven, so in earth.

3. Give us day by day our daily^d bread.^e

4. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

1. And Jesus gave them an instruction to this end, that men should always pray, and never stop.

2. And Jesus said to them, When you pray, say, Father, be holy in us. Thy kingdom come, that is, thy will be done. Thy spirit come down upon us and cleanse us.

3. Give us the food of the spirit, which gives us life.

4. And do not request everything of us which we owe, for we do not request of those who owe us. Have no accounting with us.

11. Τίνα δὲ υἱὸν τὸν πατέρα αἰτήσῃ ἢ υἱὸς ἄρτον, μὴ λίθον ἐπιδώσῃ αὐτῷ; εἰ καὶ ἰχθύν, μὴ ἀντὶ ἰχθύος ὄφιν ἐπιδώσει αὐτῷ;

12. Ἡ καὶ ἐὰν αἰτήσῃ ὠν, μὴ ἐπιδώσει αὐτῷ σκορπίον;

13. Εἰ οὖν ὑμεῖς πονηροὶ ὑπάρχοντες οἴδατε ἀγαθὰ δώματα διδόναι τοῖς τέκνοις ὑμῶν, πόσω μᾶλλον ὁ πατὴρ ὁ ἐξ οὐρανοῦ δώσει Πνεῦμα Ἅγιον τοῖς αἰτοῦσιν αὐτόν;

5. Καὶ εἶπε πρὸς αὐτοὺς, Τίς ἐξ ὑμῶν ἔξει φίλον, καὶ πορεύσεται πρὸς αὐτὸν μεσονυκτίου, καὶ εἴπῃ αὐτῷ, Φίλε, χρεῖσόν μοι τρεῖς ἄρτους,

6. Ἐπειδὴ φίλος μου παρεγένετο ἐξ ὁδοῦ πρὸς με, καὶ οὐκ ἔχω ὁ παραθήσω αὐτῷ.

7. Κάκεινος ἔσωθεν ἀποκριθεὶς εἶπῃ, Μή μοι κόπους πάρεχε· ἡδὴ ἡ θύρα κέκλεισται, καὶ τὰ παῖδιά μου μετ' ἐμοῦ εἰς τὴν κοίτην εἰσίν· οὐ δύναμαι ἀναστὰς δοῦναι σοι;

8. Λέγω ὑμῖν, εἰ καὶ οὐ δώσει αὐτῷ ἀναστὰς διὰ τὸ εἶναι αὐτοῦ φίλον, διὰ γε τὴν ἀναλίδειαν αὐτοῦ ἐγερθεὶς δώσει αὐτῷ ὅσων χρήζει.

9. Κἀγὼ ὑμῖν λέγω, Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὕρησεται· κρούετε, καὶ ἀνοίγησεται ὑμῖν.

2. Λέγων, Κριτὴς τις ἦν ἐν τινὶ πόλει, τὸν Θεὸν μὴ φοβούμενος, καὶ ἀνθρώπον μὴ ἐντρέπομενος.

11. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?

12. Or if he shall ask an egg, will he offer him a scorpion?

13. If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?

5. And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;

6. For a friend of mine in his journey is come to me, and I have nothing to set before him?

7. And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.

8. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

9. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

Luke xviii. 2. Saying, There was in a city a judge, which feared not God, neither regarded man:

11. If any son will ask bread of any of you who is a father, will he give him a stone? or if he asks a fish, will he give him a snake?

12. Or if he asks an egg, will he give him a spider?

13. If you live badly, and know how to give gifts to your children; so much the more will God give the holy spirit to those who ask him.

5. And he said to them, If thou hast a neighbour, and goest to him at midnight, and sayest to him, Friend, give me three loaves,

6. For a friend of mine is stopping with me in his journey, and I have nothing to set before him;

7. That neighbour will not say from within, Do not trouble me: the door is already shut, and the children are with me in bed; I cannot get up and give you the loaves.

8. I suppose, if he will not get up because of his friendship and give it, he will jump up because of his shame (before him) and give him what he wants.

9. And I tell you, Ask, and it will be given to you; who seeks finds, and to him who knocks it is opened.

2. He said, There was in a city a judge, who neither feared God, nor was ashamed before men.

3. Σήρα δέ τις ἦν ἐν τῇ πόλει ἐκεῖνη, καὶ ἤρχετο πρὸς αὐτὸν, λέγουσα, Ἐκδίκησόν με ἀπὸ τοῦ ἀντιδίκου μου.

4. Καὶ οὐκ ἠθέλησεν ἐπὶ χρόνον· μετὰ δὲ ταῦτα εἶπεν ἐν ἑαυτῷ, Εἰ καὶ τὸν Θεὸν οὐ φοβοῦμαι, καὶ ἀνθρώπων οὐκ ἐντρέπομαι·

5. Διὰ γε τὸ παρέχειν μοι κόπον τὴν χήραν ταύτην, ἐκδικήσω αὐτήν, ἵνα μὴ εἰς τέλος ἐρχομένη ὑπωπιάξῃ με.

6. Εἶπε δὲ ὁ Κύριος, Ἀκούσατε τί ὁ κριτὴς τῆς ἀδικίας λέγει·

7. Ὁ δὲ Θεὸς οὐ μὴ ποιήσει τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βοώντων πρὸς αὐτὸν ἡμέρας καὶ νυκτὸς, καὶ μακροθυμῶν ἐπ' αὐτοῖς;

8. Λέγω ὑμῖν, ὅτι ποιήσει τὴν ἐκδίκησιν αὐτῶν ἐν τάχει. πλὴν ὁ υἱὸς τοῦ ἀνθρώπου ἐλθὼν ἄρα εὕρήσει τὴν πίστιν ἐπὶ τῆς γῆς;

22. Εἶπε δὲ πρὸς τοὺς μαθητὰς αὐτοῦ, Διὰ τοῦτο ὑμῖν λέγω, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν,

25. Τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἓνα;

31. Πλὴν ζητεῖτε τὴν βασιλείαν τοῦ Θεοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν.

35. Ἔστωσαν ὑμῶν αἱ ὀσφύες περιεζωσμέναι, καὶ οἱ λύχνοι καίμενοι·

36. Καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοις τὸν κύριον ἑαυτῶν,

3. And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.

4. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;

5. Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

6. And the Lord said, Hear what the unjust judge saith·

7. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?

8. I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?

Luke xii. 22. And he said unto his disciples, Therefore I say unto you, Take no thought for your life,

25. And which of you with taking thought can add to his stature one cubit?

31. But rather seek ye the kingdom of God, and all these things shall be added unto you.

35. Let your loins be girded about, and your lights burning;

36. And ye yourselves like unto men that wait for their lord, when he will return from the

3. And there was a widow in that city, and she kept going to the judge and saying to him, Judge between me and him who has offended me.

4. And for a long time the judge would not judge; but afterward he said to himself, Though I do not fear God, and do not regard men,

5. Yet that I may not be annoyed by this widow, I will decide the case, lest she lose her patience and scratch out my eyes.

6. And Jesus said, Hear what the judge of unrighteousness said.

7. How, then, will God not act righteously with his own elect, who cry day and night to him, and endure.

8. I tell you that he will treat them righteously at once. Besides, the son of man will come and find faith on earth.

22. And he said to his disciples, Therefore take no thought for your life.

25. Who of you with taking thought can add one hour to his life?

31. Seek only to be in the will of God, and everything else will come of itself.

35. Be girded and ready, and let the night candles burn all the time.

36. Be always like servants, when they wait for their master to return from a visit, that, when

πότε ἀναλῦσει ἐκ τῶν γάμων, ἵνα, ἐλθόντος καὶ κρούσαντος, εὐθέως ἀνοίξωσιν αὐτῷ.

37. Μακάριοι οἱ δοῦλοι ἐκεῖνοι, οὓς ἐλθὼν ὁ κύριος εὐρήσει γρηγοροῦντας. ἀμὴν λέγω ὑμῖν, ὅτι περιζώσεται καὶ ἀνακλινεῖ αὐτοὺς, καὶ παρελθὼν διακονήσει αὐτοῖς.

38. Καὶ ἂν ἔλθῃ ἐν τῇ δευτέρᾳ φυλακῇ, καὶ ἐν τῇ τρίτῃ φυλακῇ ἔλθῃ, καὶ εὖρῃ οὕτω, μακάριοι εἰσιν οἱ δοῦλοι ἐκεῖνοι.

39. Τοῦτο δὲ γινώσκετε, ὅτι εἰ ᾗδει ὁ οἰκοδεσπότης πόλιν ὥρᾳ ὃ κλέπτῃς ἔρχεται, ἔγρηγόρησεν ἂν, καὶ οὐκ ἂν ἀφῆκε διωρυγῆναι τὸν οἶκον αὐτοῦ.

40. Καὶ ὑμεῖς οὖν γίνεσθε ἑτοιμοί· ὅτι ᾗ ὥρᾳ οὐ δοκεῖτε, ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.

wedding; that, when he cometh and knocketh, they may open unto him immediately.

37. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

38. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

39. And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

40. Be ye therefore ready also: for the Son of man cometh* at an hour when ye think not.

he knocks, they may open to him at once.

37. Happy are the servants, whom the master finds prepared. You know yourselves that he will make them sit down at the table, and will serve them.

38. And if he comes at the first, the second, or the third hour, the servants will always be satisfied.

39. You know, that if the householder knew when the thief would come, he would not sleep, and would not allow the house to be broken into.

40. Even thus be ye ready, for ye do not know the time when the son of man will go away.

(a) The first meaning of *προσεύχομαι* is *to wish, seek, strive after something*. Since it says that we must pray only about the Holy Spirit, we must also remember that the prayer, the wish, must be only about this, that God may give us the possibility of being in the kingdom of God, that is, of the Holy Spirit. In this verse I changed the word *parable* to *instruction*, because the instruction about the manner of praying is given here; and the parables of Luke xi. without the slightest doubt make reference to the same.

(b) Many texts have *ἐφ' ἡμᾶς*, which gives a clearer meaning.

(c) Some verses have *thy will*, others again, *thy spirit in us, and purify us*.

(d) *ἄφρος* means the feeding of the spirit.

(e) *ἐπιούσιος* occurs but once, and only here. From the composition it means *what gives existence*.

(f) Do not demand of us what we owe thee.

We owe the life of the comprehension and do not give up our whole carnal life for the comprehension, and so we are insolvent debtors. There is one thing we can do, and that is, not to have an accounting with his children, with men, so that God may not have an accounting with us.

(g) The emphasis is here on the word *unrighteousness*. Remember that it is a judge of *unrighteousness* who said this. Even the judge of *unrighteousness* was compelled to do *righteousness*.

(h) *πλήν* here means *besides*.

(i) The question-mark only obscures the meaning.

Pray always, seek, strive. Even the unrighteous judge is afraid of the poor widow and does her will, so how will God not do what he is asked to do? And even if there is no God in heaven, it is impossible not to believe in the son of man in the souls of men.

(j) Verses 26–30 are given in Chapter IV., in the sermon of the mount.

(k) *ἐρχομαι* may here mean *to go away*, and then it is clear that he is speaking of death, which is the subject of the discourse. But if we translate it by *to come*, no meaning is got: whither, whence, how?

This is what Reuss says (Vol. I. pp. 470–472):

Ici encore, la simple comparaison des textes parallèles fait ressortir ce qu'il y a d'arbitraire dans la rédaction des divers éléments réunis par l'évangéliste en un discours continu, lequel, à vrai dire, serait à considérer comme la suite de celui de la péripécopie précédente. Nous voyons bien la liaison des idées qui forme le trait d'union entre les deux parties que nous avons séparées : la parabole de l'homme surpris par la mort, la mention faite de trésors impérissables, la promesse du royaume, tout cela peut être envisagé comme préluant aux exhortations que nous

lisons ici et qui tendent essentiellement à inculquer le devoir de se tenir prêt pour le moment suprême. C'est cette association d'idées qui a dû guider Luc dans l'arrangement successif des maximes éparées, recueillies par lui et classées d'après leur affinité plus ou moins facile à saisir. Mais par les textes correspondants du premier évangile, nous voyons que cet arrangement n'est pas le fait de la tradition primitive, ni d'une source écrite qui l'aurait imposé aux narrateurs plus récents; nous voyons même que le sens de l'un ou de l'autre mot a été mal compris ou diversement interprété, que tout ne se range pas naturellement dans le cadre général une fois adopté; enfin, notre texte même n'a pas complètement effacé les traces du genre de travail que nous venons de signaler. Voyez v. 41, 42, 54, et surtout aussi le passage subit du pluriel au singulier, v. 58. D'après cela, nous serons autorisés à étudier le sens propre et prochain de chaque maxime indépendamment du contexte.

1° (v. 35-40). Soyez prêts à tout moment! Cette idée est exprimée par plusieurs images. Celle de la ceinture serrée nous représente le voyageur qui se met en route, ou l'ouvrier qui met la main à la besogne; celle de la lampe allumée peint une scène domestique, où les gens de la maison veillent plus ou moins avant dans la nuit, quand le maître est dehors, assistant à un festin, pour qu'au moment de son retour, dont l'heure n'est pas fixée d'avance, la porte lui soit immédiatement ouverte, la cour éclairée, et qu'il puisse être conduit dans sa chambre. Enfin, une troisième image, celle du voleur, est destinée à mettre en relief l'idée de l'incertitude absolue du moment précis où chacun sera mis en demeure de faire voir par le fait qu'il s'était tenu prêt. Toutes ces images sont claires et transparentes. Dans celle du voleur, il faut faire abstraction de tout autre élément (notamment de toute considération morale), pour ne s'en tenir qu'au seul point de comparaison que nous venons d'indiquer. Dans l'allégorie du maître revenant au milieu de la nuit, il faut mettre de côté tout ce que l'exégèse traditionnelle a dit d'une *noce*, pour s'arrêter à ce seul fait que le retard prolongé du maître est de nature à fatiguer le serviteur et l'entraîne à se livrer au sommeil. Le fait que dans l'une de ces images c'est le maître lui-même qui veille pour attendre le voleur, tandis que dans l'autre ce sont les serviteurs qui veillent pour attendre le maître, ce fait prouve surabondamment que la pensée intime, qu'il s'agissait d'exprimer, ne s'attache pas aux personnes représentées, mais à l'acte de veiller, qui est le seul élément commun aux diverses images.

Mais il y a là une autre question, plus intéressante au point de vue théologique, et en même temps plus difficile à résoudre. Quel est ce moment suprême de l'épreuve décisive dont Jésus a voulu faire ressortir l'importance, ce moment à la fois certain et incertain, inévitable et inattendu? Nos évangélistes ont positivement songé à la parousie du Christ, à son retour triomphant pour l'établissement de son royaume, et l'Eglise l'a toujours compris ainsi. La phrase qui termine notre texte: *le fils de l'homme viendra* à l'heure où vous n'y penserez pas, ne laisse aucun doute à cet égard. Nous trouverons encore plus d'un passage qui confirme cette interprétation et qui fera voir clairement que Jésus a dû, dans de pareilles circonstances, se servir de terms qui l'autorisaient assez directement. Néanmoins ses paroles sont susceptibles d'être appliquées d'une manière plus immédiatement pratique, plus indéfiniment salutaire encore. Si nous nous bornions au premier sens, elles auraient perdu à peu près toute leur force, aujourd'hui que la perspective d'une fin prochaine du monde actuel, telle que la concevait la théologie judéo-chrétienne, ne captive plus guère les esprits; tandis qu'elles subsistent, aussi sérieuses, aussi pressantes qu'au premier jour, si nous les supposons adressées, non à l'humanité considérée comme un seul tout et attendant sa destinée collectivement, mais à chaque homme individuellement, en vue de sa fin particulière et du moment où il sera appelé à rendre compte, pour sa part personnelle, de l'usage qu'il a fait de son existence sur la terre, de ses moyens d'agir, et des instructions reçues. Nous ne craignons pas d'affirmer que ce point de vue peut être revendiqué à l'égard de la plupart des textes en question sans qu'il leur soit fait violence, et il resterait seulement à examiner si l'autre élément, celui que nous avons signalé d'abord, a été introduit par suite d'une méprise des auditeurs ou de la tradition, ou s'il doit être considéré comme une partie intégrante et authentique de l'enseignement de Jésus. Mais dans ce dernier cas, il restera encore la grande question de savoir si, dans sa bouche, ce n'était là qu'une forme imagée de la pensée, dont il empruntait les contours aux conceptions populaires relatives à l'avenir, ou bien s'il faut admettre que pour lui aussi l'idée de la proximité d'une grande révolution humanitaire effaçait la différence entre la sphère des destinées de notre espèce et celle des destinées individuelles. C'est là une question capitale pour l'appréciation de l'enseignement de Jésus. Nous aurons à y revenir.

45. *Τίς ἄρα ἐστὶν ὁ πιστὸς δοῦλος καὶ φρόνι-*

Matt. xxiv. 45. Who then is a faithful and wise servant, whom his

45. Will he be a faithful and wise slave whom the master has put in

μος, ὃν κατέστησεν ὁ κύριος αὐτοῦ ἐπὶ τῆς θεραπείας αὐτοῦ, τοῦ διδοῦναι αὐτοῖς τὴν τροφήν ἐν καιρῷ;

46. Μακάριος ὁ δοῦλος ἐκείνος, ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὐρήσει ποιοῦντα οὕτως.

47. Ἀμὴν λέγω ὑμῖν, ὅτι ἐπὶ πᾶσι τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν.

48. Ἐὰν δὲ εἴπῃ ὁ κακὸς δοῦλος ἐκείνος ἐν τῇ καρδίᾳ αὐτοῦ, Χρονίξει ὁ κύριός μου ἐλθεῖν,

49. Καὶ ἀρξήται τυπτεῖν τοὺς συνδούλους, ἐσθιῖν δὲ καὶ πίνειν μετὰ τῶν μεθυνόντων,

50. Ἡξεῖ ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ἣ οὐ προσδοκᾷ, καὶ ἐν ὥρᾳ ἣ οὐ γινώσκει.

33. Βλέπετε, ἀγρυπνεῖτε καὶ προσέχεσθε· οὐκ οἴδατε γὰρ πότε ὁ κайρός ἐστιν.

34. Ὡς ἄνθρωπος ἀπὸ δημοῦ ἀφείς τὴν οἰκίαν αὐτοῦ, καὶ δοὺς τοῖς δούλοις αὐτοῦ τὴν ἐξουσίαν, καὶ ἐκάστην τὸ ἔργον αὐτοῦ, καὶ τῷ θυρωρῷ ἐνετείλατο ἵνα γρηγορῇ.

35. Γρηγορεῖτε οὖν, (οὐκ οἴδατε γὰρ πότε ὁ κύριος τῆς οἰκίας ἔρχεται, ὅψε, ἢ μεσονυκτίου, ἢ ἀλεκτοροφωνίας, ἢ πρωΐ·)

36. Μὴ ἐλθὼν ἐξαίφνης εὐρήσῃ ὑμᾶς καθεύδοντας.

37. Ἀ δὲ ὑμῖν λέγω, πᾶσι λέγω, Γρηγορεῖτε.

34. Προσέχετε δὲ ἑαυτοῖς, μήποτε βαρυνθῶσιν ὑμῶν αἱ καρδίαι ἐν κραι-

lord hath made ruler over his household, to give them meat in due season?

46. Blessed is that servant, whom his lord when he cometh shall find so doing.

47. Verily I say unto you, That he shall make him ruler over all his goods.

48. But and if that evil servant shall say in his heart, My lord delayeth his coming;

49. And shall begin to smite his fellow servants, and to eat and drink with the drunken;

50. The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of.

Mark xiii. 33. Take ye heed, watch and pray: for ye know not when the time is.

34. As though a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

35. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning:

36. Lest coming suddenly he find you sleeping.

37. And what I say unto you I say unto all, Watch.

Luke xxi. 34. And take heed to yourselves, lest at any time your hearts be overcharged

charge of his servants, to feed them in time?

46. Happy is the slave, if the master comes and finds him doing so.

47. Truly I tell you, the master will put him in charge of all his possessions.

48. But if the evil slave shall say to himself, My master will be late in coming back,

49. And shall begin to beat the servants, and to eat and drink with the drunkards;

50. And the slave's master shall come at a time when he does not expect him, the slave will fare ill.

33. And so do not fall asleep, for you do not know when the time will come.

34. When a man goes away from his house (giving freedom to his servants and each his work), and orders his watchman not to sleep,

35. Do not sleep, for you do not know when the master of the house will return, in the evening, or at midnight, or at cockcrow, or in the morning:

36. Lest, coming back, he find you sleeping.

37. It is this that I say to you, Be always ready.

34. Restrain yourselves, lest your hearts be surfeited with eating and drinking, and

πάλη καὶ μέθη καὶ μερ-
μναις βιωτικαῖς, καὶ αἱ-
φνίδιος ἐφ' ὑμᾶς ἐπιστῇ
ἡ ἡμέρα ἐκείνη·

35. Ὡς παλὺς γὰρ
ἐπελεύσεται ἐπὶ πάντας
τοὺς καθημένους ἐπὶ πρό-
σωπον πάσης τῆς γῆς.

36. Ἀγρυπνεῖτε οὖν
ἐν παντὶ καιρῷ δέόμενοι,
ἵνα καταξιωθῇτε ἐκφυ-
γεῖν ταῦτα πάντα τὰ
μέλλοντα γίνεσθαι, καὶ
σταθῆναι ἔμπροσθεν τοῦ
υἱοῦ τοῦ ἀνθρώπου.

with surfeiting, and
drunkenness, and cares
of this life, and so that
day come upon you un-
awares.

35. For as a snare shall
it come on all them that
dwell on the face of the
whole earth.

36. Watch ye there-
fore, and pray always,
that ye may be ac-
counted worthy to es-
cape all these things
that shall come to pass,
and to stand^o before the
Son of man.

worldly cares, and that
day find you unawares.

35. For it is thrown
like a snare over all who
live on earth.

36. Be wakeful there-
fore, fearing at all times,
so that you may at all
times be worthy of
escaping everything
which will be, and be
worthy of the son of
man.

(a) The last incomprehensible Verse 51 about the cutting up and apportioning to the hypocrites (comedians) is omitted.

(b) *σταθῆναι to become worthy.*

To receive the kingdom of God, which is within us, avoid the carnal life, be afraid of everything that will take you away from the comprehension of God, so that you may be able to avoid what happens, and may reëstablish the son of man in you.

PARABLE OF THE VIRGINS AND THE LAMPS

42. Γρηγορεῖτε οὖν,
ὅτι οὐκ οἴδατε ποῖα ὥρα
ὁ κύριος ὑμῶν ἔρχεται.

44. Διὰ τοῦτο καὶ
ὑμεῖς γίνεσθε ἔτοιμοι·
ὅτι ἡ ὥρα οὐ δοκεῖτε, ὁ
υἱὸς τοῦ ἀνθρώπου ἔρχε-
ται.

1. Τότε ὁμοιωθήσεται
ἡ βασιλεία τῶν οὐρανῶν
δέκα παρθένοις, αἵτινες
λαβοῦσαι τὰς λαμπάδας
αὐτῶν ἐξῆλθον εἰς ἀνάν-
τησιν τοῦ νυμφίου.

2. Πέντε δὲ ἦσαν ἐξ
αὐτῶν φρόνιμοι, καὶ
πέντε μωραί.

Matt. xxiv. 42. Watch
therefore; for ye know
not what hour your
Lord doth come.

44. Therefore be ye
also ready: for in such
an hour as ye think not
the Son of man cometh.

Matt. xxv. 1. Then
shall the kingdom of
heaven be likened unto
ten virgins, which took
their lamps, and went
forth to meet the bride-
groom.

2. And five of them
were wise, and five were
foolish.

42. Do not sleep, for
you do not know what
hour the master will
come.

44. Therefore be pre-
pared; for at an hour
that you do not know
the son of man will
come.

1. Then will the king-
dom of God be like the
ten girls, who took their
lamps, and went out to
meet the bridegroom.

2. Five of them were
wise, and five foolish.

3. Αἰτίνας μωραὶ, λαβοῦσαι τὰς λαμπάδας ἐαυτῶν, οὐκ ἔλαβον μεθ' ἐαυτῶν ἔλαιον·

4. Αἱ δὲ φρόνιμοι ἔλαβον ἔλαιον ἐν τοῖς ἀγγείοις αὐτῶν μετὰ τῶν λαμπάδων αὐτῶν.

5. Χρονίζοντος δὲ τοῦ νυμφίου, ἐνύσταξαν πασαι καὶ ἐκάθευδον.

6. Μέσης δὲ νυκτὸς κραυγὴ γέγονεν, Ἴδού, ὁ νυμφίος ἔρχεται· ἐξέρχεσθε εἰς ἀπάντησιν αὐτοῦ.

7. Τότε ἡγέρθησαν πασαι αἱ παρθένοι ἐκεῖναι, καὶ ἐκόσμησαν τὰς λαμπάδας αὐτῶν.

8. Αἱ δὲ μωραὶ ταῖς φρόνιμοις εἶπον, Δότε ἡμῖν ἐκ τοῦ ἔλαιου ὑμῶν, ὅτι αἱ λαμπάδες ἡμῶν σβέννυνται.

9. Ἀπεκρίθησαν δὲ αἱ φρόνιμοι, λέγουσαι, Μήποτε οὐκ ἀρκέσῃ ἡμῖν καὶ ὑμῖν· πορεύεσθε δὲ μάλιν πρὸς τοὺς πωλοῦντας, καὶ ἀγοράσατε ἑαυταῖς.

10. Απερχομένων δὲ αὐτῶν ἀγοράσαι, ἦλθεν ὁ νυμφίος· καὶ αἱ ἔτοιμοι εἰσῆλθον μετ' αὐτοῦ εἰς τοὺς γάμους, καὶ ἐκλείσθη ἡ θύρα.

11. Ὑστερον δὲ ἔρχονται καὶ αἱ λοιπαὶ παρθένοι, λέγουσαι, Κύριε, κύριε, ἀνοιξὸν ἡμῖν.

12. Ὁ δὲ ἀποκριθεὶς εἶπεν, Ἀμὴν λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς.

13. Προγγεῖτε οὖν, ὅτι οὐκ οἴδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν, ἐν ᾗ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.

3. They that were foolish took their lamps, and took no oil with them:

4. But the wise took oil in their vessels with their lamps.

5. While the bridegroom tarried, they all slumbered and slept.

6. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

7. Then all those virgins arose, and trimmed their lamps.

8. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

9. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

10. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

11. Afterward came also the other virgins, saying, Lord, Lord, open to us.

12. But he answered and said, Verily I say unto you, I know you not.

13. Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh.

3. The foolish girls took the lamps, but took no oil with them.

4. And the wise girls took their lamps and oil in the vessels.

5. The bridegroom tarried, and they were sleepy and fell asleep.

6. In the night they suddenly cried, The bridegroom is coming. Go out to meet him.

7. Then all the girls awoke, and trimmed their lamps.

8. The foolish girls said to the wise, Give us of your oil, for our lamps have gone out.

9. But the wise girls answered them, That is impossible: there will not be enough for us and you; go into the shop, and buy some.

10. And while they went to buy, the bridegroom came. Those who were ready went with the bridegroom to the wedding, and the door was shut.

11. Then came the other girls, and said, Master, open the door.

12. And he said to them, Truly, I do not know who you are.

13. So do not sleep, for you do not know the day and the hour when the son of man will come.

43. 'Εκεῖνο δὲ γινώσκειτε, ὅτι εἰ ᾗδαι ὁ οἰκοδεσπότης ποῖα φυλακῇ ὁ κλέπτης ἔρχεται, ἐγρηγόρησεν ἂν, καὶ οὐκ ἂν εἰσσε διουρνηθῇαι τὴν οἰκίαν αὐτοῦ.

23. Εἶπε δέ τις αὐτῷ, Κύριε, εἰ ὀλίγοι οἱ σωζόμενοι; ὁ δὲ εἶπε πρὸς αὐτοὺς,

24. 'Αγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς πύλης· ὅτι πολλοί, λέγω ὑμῖν, ζητήσουσιν εἰσελθεῖν, καὶ οὐκ ἴσχύουσιν.

25. 'Αφ' οὗ ἂν ἐγερθῇ ὁ οἰκοδεσπότης, καὶ ἀποκλείσῃ τὴν θύραν, καὶ ἀρξῇσθε ἔξω ἐστάναι καὶ κρούειν τὴν θύραν, λέγοντες, Κύριε, κύριε, ἀνοίξον ἡμῖν καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν, Οὐκ οἶδα ὑμᾶς, πόθεν ἐστέ·

26. Τότε ἀρξῇσθε λέγειν, Ἐφάγομεν ἐνώπιόν σου καὶ ἐπίομεν, καὶ ἐν ταῖς πλατείαις ἡμῶν ἐδίδαξας.

27. Καὶ ἐρεῖ, Λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς, πόθεν ἐστέ· ἀπόστητε ἀπ' ἐμοῦ, πάντες οἱ ἐργάται τῆς ἀδικίας.

Matt. xxiv. 43. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.^a

Luke xiii. 23. Then said one unto him, Lord, are there few that be saved? And he said unto them,

24. Strive^b to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.^c

25. When^d once the master of the house is risen up,^e and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:

26. Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

27. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity.

43. But you know also that if the master of the house knew when the thief was coming, he would not sleep and would not allow his house to be broken into.

23. And a man said to him, Sir, are there few who are saved?

24. Fight to enter through the narrow gate, for many, I tell you, will strive to enter, and but few will prevail.

25. If, from the time that the master comes, and shuts the door, you begin to stand outside, and to push at the door, saying, Master, master, open to us, he will say to you, I do not know you, and I do not know whence you come.

26. Then you will begin to say, We have eaten and drunk in thy presence, and thou hast taught among us.

27. And he will say, I tell you, I do not know you, whence you are. Go away from me, all you workers of iniquity.

(a) The kingdom of heaven is outside of time and space; it is in you, in your present life. You will want to turn back those days, when it was within you, but it will be too late. The kingdom of God is your liberty to live in this world like sons, and not like slaves: your freedom is to live in the present. If you miss this life, you cannot turn it back.

(b) *ἀγωνίζομαι to struggle, fight.* This word is placed here on purpose, in contradistinction to *ζητήσουσιν* and in connection with *ἡ βασιλεία βιάζεται*. In this place

the same thought is expressed as in the words, The kingdom of God is taken by force.

(c) *ἰσχύω* here, as in Acts xix. 20, in the sense of *to prevail*.

(d) This sentence is translated, When the master shuts the door, you will knock, etc.; but the translation is incorrect: *ἀφ' οὗ ἀν* does not mean *when*, and *ἀρχομαι* means *to begin*, and not *will*.

(e) Many texts have, The master will come. *Will wake* does not fit in with the master's getting up on purpose to shut the door.

Having explained that the presence of the son of man is nowhere and not in time, Jesus proceeds to elucidate it by parables. He says that, since the days of the son of man are outside time, men who bear in themselves the comprehension of God must not represent it to themselves in time, but always outside of time, and must live the life of the son of man, unite with him. If in the comparison with the master of the house and the girls we are to see, as the church does, an indication of the time, and by the bridegroom we are to understand Christ's coming in time, then the meaning of the whole teaching is lost, and we affirm precisely what Jesus denied.

The parables make it clear that there is no time for the son of man. The night watchman is made a night watchman for the very purpose that he may not sleep the whole night, for he cannot know the time when he may be needed. Even thus the girls met to receive the bridegroom. And even thus it is with the son of man. The son of man is a son of man for the very purpose that he may always live as the son in the house of the Father, and not as a slave, and may always recognize God in himself.

The master of the house which the thief broke into would not have allowed the house to be robbed, if he had

known when the thief would come. Consequently it is impossible to know the time. Always and never. The master must so arrange his house that nothing may be stolen from it. Even thus it is with the comprehension of God. It does not come or go, — time does not exist for it. If there is the comprehension, that means that the life of the son of man outside of time has begun.

Jesus is asked after that whether there will be many who will be saved. He does not answer this question, for he cannot answer it.

For the son of man there is neither place, nor time, and so neither much, nor little. The seed is cast into all men. But he replies to it, We must not discuss who will be saved, and in what manner; but we must work, struggle, by force enter through the door, for those who will discuss will not enter. There was a time for entering, but they did not do so, and the door is shut. And no reflection will be of any avail. We must not discuss, but work. Those enter who struggle and do righteousness. The doers of unrighteousness cannot enter, because the master does not know them, — they do not exist for him.

While instructing concerning the life of the son of man in all men, concerning its independence from place and time, Jesus Christ speaks of the life of men in general. Speaking of the son of man, he does not speak of the death of men. There is no death for the son of man; death is only the manifestation of darkness. Death is everything which is not the son of man. If Jesus were speaking of the death of men, he ought to say that the spirit of man comes to life, but he does not say so anywhere, and seems to be avoiding the question of the visible death. He does not really avoid it, but this concept does not exist in his teaching. The death of the individual man is the same darkness as every action of all men who do not live by the comprehension

of God. The death of individual men, according to his teaching, is a condition in which it is no longer possible to live by the comprehension of God; it is that which in his similes he represents by the shut door.

OF THE COMING OF THE SON OF MAN

27. Μέλλει γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων αὐτοῦ· καὶ τότε ἀποδώσει ἐκάστω κατὰ τὴν πράξιν αὐτοῦ.

Matt. xvi. 27. For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.^a

27. For the son of man will enter with his powers, and will reward every man according to his works.

31. "Ὅταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ, καὶ πάντες οἱ ἅγιοι ἀγγελοι μετ' αὐτοῦ, τότε καθίσει ἐπὶ θρόνου δόξης αὐτοῦ,

Matt. xxv. 31. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

31. When the son of man will enter into his meaning, and all his powers with him, he will settle himself in the seat of his meaning.

32. Καὶ συναχθήσεται ἔμπροσθεν αὐτοῦ πάντα τὰ ἔθνη, καὶ ἀφοριεῖ αὐτοὺς ἀπ' ἀλλήλων, ὥσπερ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων.

32. And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

32. Then all men will appear before him, and he will separate them one from another, as a shepherd separates the sheep from the goats;

33. Καὶ στησεῖ τὰ μὲν πρόβατα ἐκ δεξιῶν αὐτοῦ, τὰ δὲ ἐρίφια ἐξ εὐωνύμων.

33. And he shall set the sheep on his right hand, but the goats on the left.

33. And he will drive the sheep to the right, and the goats to the left.

(a) I repeat this verse here so as to make clear Matt. xxv. 31, in which it says what will happen when the son of man will come in the glory of the Father. The word ἐν is in the gospel language frequently used for εἰς, as in Mark vi. 17: Αὐτὸς γὰρ ὁ Ἡρώδης ἀποστείλας ἐκράτησε τὸν Ἰωάννην, καὶ ἔδησεν αὐτὸν ἐν τῇ φυλακῇ.

The coming of the son of man in the meaning of the Father, in his meaning, has no other significance than exalting the son of man. When this meaning of the son of man will appear, it will by this very appearance

divide all men into two parts, as the shepherd separates the sheep from the goats. It is the office of the son of man to divide the world, to separate the living from the dead.

34. Τότε ἐρεῖ ὁ βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ, Δεῦτε, οἱ εὐλογημένοι τοῦ πατρὸς μου, κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου.

35. Ἐπείνασα γὰρ, καὶ ἐδώκατέ μοι φαγεῖν· ἐδίψησα, καὶ ἐποτίσάτε με· ξένος ἦμην, καὶ συνηγάγετέ με·

36. Γυμνὸς, καὶ περιεβάλετέ με· ἡσθένησα, καὶ ἐπεσκέψασθέ με· ἐν φυλακῇ ἦμην, καὶ ἤλθετε πρὸς με.

37. Τότε ἀποκριθήσονται αὐτῷ οἱ δίκαιοι, λέγοντες, Κύριε, πότε σε εἶδομεν πεινῶντα, καὶ ἐθρέψαμεν; ἢ διψῶντα, καὶ ἐποτίσαμεν;

38. Πότε δέ σε εἶδομεν ξένον, καὶ συνηγάγομεν; ἢ γυμνὸν, καὶ περιεβάλομεν;

39. Πότε δέ σε εἶδομεν ἀσθενῆ, ἢ ἐν φυλακῇ, καὶ ἤλθομεν πρὸς σε;

40. Καὶ ἀποκριθεὶς ὁ βασιλεὺς ἐρεῖ αὐτοῖς, Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον ἐποιήσατε ἐν τούτων τῶν ἀδελφῶν μου τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε.

41. Τότε ἐρεῖ καὶ τοῖς ἐξ ἐναντίων, Πορεύεσθε ἀπ' ἐμοῦ, οἱ καταραμένοι, εἰς τὸ πῦρ τὸ αἰώνιον, τὸ ἡτοιμασμένον τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ.

Matt. xxv. 34. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:*

35. For I was a hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

36. Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

37. Then shall the righteous answer him, saying, Lord, when saw we thee a hungered, and fed thee? or thirsty, and gave thee drink?

38. When saw we thee a stranger, and took thee in? or naked, and clothed thee?

39. Or when saw we thee sick, or in prison, and came unto thee?

40. And the king shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

41. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

34. Then the lord will say to those whom he has separated and placed on the right, Come hither, you beloved of my Father, and inherit the kingdom prepared for you from the beginning of the world.

35. For I was hungry, and you fed me; I was thirsty, and you gave me to drink; I was a stranger, and you took me in;

36. I was naked, and you clothed me; I was sick, and you tended on me; I was in prison, and you came to see me.

37. Then the righteous will answer him, and say, When did we see thee hungry, and fed thee? or thirsty, and gave thee to drink?

38. When did we see thee a stranger, and took thee in? or naked, and clothed thee?

39. When did we see thee sick, or in prison, and came to see thee?

40. And the lord will say to them in reply, You know yourselves that whatever you have done to the least of these my brethren, you have done to me.

41. Then he will say to those who are on the left, Go away from me, unbeloved, into the outer fire, prepared for evil and its powers.

42. Ἐπεινασα γὰρ, καὶ οὐκ ἔδωκατέ μοι φαγεῖν· ἐδίψησα, καὶ οὐκ ἐποτίσατέ με·

43. Ξένος ἦμην, καὶ οὐ συνηγάγετέ με· γυμνός, καὶ οὐ περιεβάλετέ με· ἀσθενῆς, καὶ ἐν φυλακῇ, καὶ οὐκ ἐπεσκέψασθε με.

44. Τότε ἀποκριθήσονται αὐτῷ καὶ αὐτοὶ, λέγοντες, Κύριε, πότε σε εἶδομεν πεινῶντα, ἢ διψῶντα, ἢ ξένον, ἢ γυμνόν, ἢ ἀσθενῆ, ἢ ἐν φυλακῇ, καὶ οὐ διηκονήσαμεν σοι;

45. Τότε ἀποκριθήσεται αὐτοῖς, λέγων, Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον οὐκ ἐποιήσατε ἐν ταύταις τῶν ἐλαχίστων, οὐδὲ ἐμοὶ ἐποιήσατε.

46. Καὶ ἀπελεύσονται οὗτοι εἰς κόλασιν αἰώνιον· οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον.

42. For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43. I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45. Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

46. And these shall go away into everlasting punishment: but the righteous into life eternal.

42. For I was hungry, and you did not give me to eat; I was thirsty, and you did not give me to drink;

43. I was a stranger, and you did not receive me; I was naked, and you did not clothe me; I was sick and in prison, and you did not look after me.

44. Then these will answer him, saying, Lord, when did we see thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not serve thee?

45. Then he will answer them, You know yourselves that whatsoever you did not do to the least of your brethren, you did not do to me.

46. And they will go into the everlasting segregation, but the righteous into life eternal.

(a) The same idea is expressed here as in the words, Before Abraham was, I am, and in the words, For God all are alive.

(b) Many texts have *ἐξώτερον external*, that is, outside of life. The idea has been frequently expressed before.

(c) *κόλασις* means not only *punishment*, but also *cutting away, pruning*.

The son of man in his meaning, that is, when the son of man is exalted, when the life of the spirit is understood, the son of man will reward each man according to his works. The son of man, the spirit in man, is the lord of life, and he separates the men. The same is said in Chapter V. of John. The Father does not judge, does not separate any one, but gives every judgment and divi-

sion to the son. And the son divides all men, as the shepherd divides the sheep from the goats. To the first he says, Come and receive what has been intended for you since the beginning of the world, that is, receive the life, not the carnal life, but that of the spirit, which has no beginning, no end, and which you have retained in yourselves.

THERE IS NO OTHER LIFE

You will be mendicants and vagrants, you will be humbled. But he who loves father or mother, son or daughter, more than me, has not comprehended my teaching. He who is not prepared for all carnal sufferings has not understood me. He who acquires everything which is best for the carnal life will lose the true life. And he who loses the carnal life will receive the true life.

In response to these words Peter said to him, That is true, and we have listened to you, and have given up all cares and all property, and have become vagrants, and have followed thee. What will be our reward?

Jesus said to them, Thou knowest thyself what thou hast given up; and every man who gives up his family, sisters, brothers, father, mother, wife, children, and property, and follows my teaching of the true good, will he not receive a hundred times more even in this life, now, sisters, and brothers, and fields, and everything which he needs? and besides, in this life, he receives the life outside of time. But thou art mistaken in supposing that thou wilt get a reward for what thou hast done. There are no rewards in the kingdom of God. The kingdom of God is the aim and the reward. In the kingdom of God all are equal, and there are no first, and no last.

The kingdom of God is like this: A master went out in the morning to hire labourers for the garden. He

hired them at a penny a day, and brought them to the garden, where he set them to work.

And he went out again at noontime, and hired more labourers, and sent them to the garden to work. And he agreed with all of them to give them a penny.

When the time for paying came, the master commanded that all the labourers be paid an equal amount, first those who came last, and then those who came first.

When the first saw that the last were getting a penny each, they thought that they would get more. But the first received but a penny each. And they murmured, and said, How is this? They have done but one plot, and we have done all four, and yet we are paid the same: this is not fair.

And the master came up, and said, Why do you grumble? Have I not treated you right? I have paid to you as much as we agreed upon. Take what belongs to you, and go. If I want to pay the last as much as I have paid you, have I not the right to do so? Or are you envious, because you see that I am good?

In the kingdom of God there are no first and no last, — all are the same. He who does the will of God and gives up the carnal life has the life of the spirit. And those who fulfil it are in the will of God. Nobody else can bring man nearer to the will of God. The kingdom of God is taken by assault.

One day, two of the disciples, James and John, came up to Jesus, saying, Teacher, promise us that thou wilt do for us what we shall ask thee.

He said, What do you wish?

They said, We want to be as thou art.

And Jesus said to them, You ask what is not in my power. You can live like me, and be regenerated in spirit like me, but it is not in my power to make you like myself. All men are variously born, and to each a dif-

ferent degree of the comprehension is given, but all may alike do the will of God and receive life.

When the other disciples heard this, they grew angry at the two brothers, because they wanted to be like the teacher, and the eldest of the disciples.

But Jesus called them up, and said, If you, brothers James and John, asked me to make you like myself, in order to be the leading disciples, you were in error; if you, the other disciples, are angry at them, because these two want to be of greater authority than you, you, too, are in error. Only in the world do they count by kings and rulers, who are of greater authority, to rule the nations; but among you there can be no greater and no smaller. In order that one of you may be greater than another, he must be a servant to all, for the teaching of the son of man consists even in this, that he does not live to be ministered to, but to minister to all, and that we should give up our life as a ransom for the life of the spirit. God the spirit seeks the salvation of him who perishes. God wishes the salvation of men, and rejoices at it, as rejoices the shepherd, when he has found his lost sheep. And when one has been lost, he leaves the ninety-nine, and goes to save the one which is lost. And if a woman loses a penny, she will sweep her whole house, until she finds it. God loves what perishes and calls it to himself.

And he told them another parable, saying that those who lived in the will of God should not exalt themselves. He said, If thou art called to a dinner, do not seat thyself in the front corner, lest some one more honoured should come, and the host say to thee, Go away from there, and let him sit down who is better than thou; and then thou wilt be put to shame. Rather seat thyself in the lowest place, for then the host will find thee and call thee to the place of honour, and thou wilt be honoured.

Even thus there is no place of pride in the kingdom of

God. He who exalts himself, by that very act abases himself, and he who humbles himself (considers himself unworthy), by that very act raises himself in the kingdom of God.

A man had two sons. The younger one said, Father, give me my portion. And the father gave it to him.

The younger son took his portion and went to a foreign country, where he squandered his possessions, and fell into misery. And he became a swineherd in that foreign land. And he suffered so much hunger that he ate the acorns with the swine. And one day he reflected on his life, and said to himself, Why did I leave my father's house? my father has plenty of everything. At my father's the labourers get their fill to eat, while I eat the same food as the swine. I will go to my father, fall down before his feet, and say, Father, I have sinned before thee; I am not worthy of being thy son, so take me as a labourer.

So he thought, and went to his father. And as he was coming near to the house, and his father saw him in the distance, he ran to meet his son, and embraced him, and began to kiss him.

And the son said, Father, I have sinned before thee, I am not worthy of being thy son.

But the father would not listen to him, and said to the servants, Go and bring at once the best raiment, and the best shoes, and dress him. And run and catch the fatted calf and kill it: we shall rejoice, because this son of mine was dead, and has been made alive. He was lost, and now he has been found.

The elder brother was returning from the field, and as he came near the house he heard them singing at home. He called up a boy, and asked him, What merriment is this in our house?

And the boy said, Hast thou not heard? Thy brother has returned, and thy father is rejoicing, and has com-

manded that the fatted calf be killed, to make merry at the return of his son.

The elder brother was angry, and did not go into the house. But the father came out to him, and called him.

Father, I have worked for thee these many years, and have not disobeyed thee, but thou hast never killed a calf for me. My younger brother left the house and spent all his portion with drunkards, and thou hast ordered the fatted calf to be killed for him.

And the father said, Thou art always with me, and everything I have is thine. How can I help rejoicing, since thy brother was dead, and has come to life; he was lost, and has been found.

Even thus your Father in heaven does not want a single man, not even the least worthy, to be lost, but wants him to live.

The life of men, who do not understand that they are not living in this world that they may eat and drink and make merry, but that they may all their life work for God, is like this: a master planted a garden, got it into good shape, and did everything that it might bring forth fruits. And he sent labourers into the garden, to work, to gather the fruits, and to pay him for the garden according to the agreement.

This master is God, the garden is the world. The labourers are men. God created the world and sent men into it that they might give to God what is God's, the comprehension of life, which he has placed in them. The time came, and the master sent his servant to collect the rent. God is in the souls of men, continually speaking to them of what they ought to do for him, and continually calling them.

The labourers drove away the messenger of the master without anything, and continued to live, imagining that it was their own garden, and that they were settled in it for their own sakes. Men have driven away the admoni-

tion of the will of God, and continue to live, imagining that they are living for themselves, for the pleasures of the carnal life.

Then the master sent more of his favourites, and his son, to remind the labourers of their duty. But the labourers entirely lost their reason and imagined that if they killed the master's son, who reminded them of the fact that the garden was not theirs, they would be left in peace, and so they killed him. Men do not like to be reminded of the spirit which dwells within them and shows them that it is eternal, while they are not, and they have killed, as much as they could, the consciousness of the spirit, wrapped it in a handkerchief, and hid in the ground the talent which was given to them.

What was the master to do? Only this, to drive the labourers away, and to send others in their place. What is God to do? To sow while there is any fruit. And this he does. Men have not comprehended that the consciousness of the spirit, which is in them, and which they are hiding, because it interferes with them, is the very comprehension which is the foundation of life. They reject the very stone by which everything is supported. And those who will not take the spirit as the foundation of life, do not enter into the kingdom of God and do not receive life. In order to receive life and the kingdom of God, a man must remember his situation, not wait for rewards, but feel himself under obligations.

Then the disciples said to Jesus, Increase our faith. Tell us something which will make us believe more firmly in the life of the spirit so that we may not regret the life of the flesh. See how much we must give away, and it is necessary to give up everything for the life of the spirit. And thou sayest thyself that there is no reward.

And to this Jesus replied, If your faith were as strong as is your faith that out of a birch seed there will grow up a large tree, you would believe that within you there

is the only germ of the life of the spirit, out of which grows the true life. Faith does not consist in believing in something miraculous, but in understanding our condition and that in which our salvation is. If thou understandest thy condition, thou wilt not be waiting for rewards, but wilt work to retain what has been given thee. If thou comest from the field with thy labourer, thou wilt not seat him at the table, but wilt command him to put away the cattle and get thy supper ready, and only then wilt thou say to him, Eat and drink. Thou dost not thank the labourer for doing his duty. And the labourer is not offended, but works and waits for his due.

Even thus do what is right, and think that you are worthless labourers, and have done only what was right, and wait for no reward. The care ought to be, not about receiving the reward, but about not being a guilty and bad labourer. We must not have a thought for this, that we believe that there will be a reward and that there will be life, — this cannot be otherwise; but we must have a thought for this, that we may not lose this life, and that we may not forget that it is given to us, that we may bring forth its fruits and do the will of God. We must not think of what we have accomplished, and that a reward is coming to us.

¶ Only then will you understand that there is a kingdom of God, of which I tell you, and that this kingdom of God is the only salvation from death, and will not appear in such a way as to be visible. Of the kingdom of God which saves from death we cannot say, Here it has come, or, It will come; Here it is, or, There it is. It is within you, in your soul: and so, if the time ever comes that you wish to find salvation in life, you will be searching for it in some time, and you will not find it. And if they tell you, Salvation is here, salvation is there, do not seek this salvation anywhere but within you; for salva-

tion is like lightning, sudden, and for it there is no time, and there is no death,—it is within you.

And as was salvation for Noah, and as it was for Lot, such it always is for the son of man. Life remains the same for all men: all eat, drink, marry, but when the flood comes, and the rain from heaven, when carnal death comes, some perish, and others are saved. When the kingdom of God within you shall come, each one of you will no longer think of the carnal; and do not look around, like Lot's wife. It is impossible for you to plough, if you look back. Remember only the present.

Then the disciples asked how they could tell that the day of salvation had come and that we had attained eternal life.

And Jesus replied to them, Nobody can know when and where this is going to happen to man. It is impossible to show and prove it. The one thing which we can know is that, when this takes place in you, you will feel the true life. What will happen to you, is what happens to a tree in the spring: it was dead, and now you see the branches growing soft, and the buds filling up, and the leaves growing. It is this that you will feel in yourselves. You will feel in yourselves life which proceeds from you. When you feel this, you may know that the kingdom of God and the day of salvation are near. Consequently, have no thought for the carnal life. Seek only to be in the will of God,—everything else will come of itself.

And he said that it was necessary to wish for this one thing only, and not to lose courage.

And the disciples said, Teach us to pray.

And he said, Your prayer shall be this only: Father, thy spirit be holy in us, thy will be in us. Let us feed on the carnal life for the life of the spirit. Do not importune us, asking for what we owe thee, as we will not importune those who are indebted to us. Have no accounting with us.

If a son asks his father for bread, his father will certainly not give him a stone; nor will he give him a snake instead of a fish. If we, evil men, give to our children what is good, and not what is bad for them; how then will our Father, from whom we come, the Father of the spirit, refuse us that spirit, for which alone we ask him? Not only no father, but no stranger can refuse another, when he is persistently asked to give him a thing. If thou goest at midnight to thy neighbour to ask him for bread, in order to entertain thy guest, thou knowest that, if not out of friendship, certainly out of shame, he will give thee what thou wantest, if thou askest him persistently. If thou wilt ask, thou wilt receive; if thou wilt knock, it will be opened to thee. Certainly you cannot expect God to give you of the spirit, which saves from death, if you do not seek, and ask him.

And Jesus said, There was an evil judge, who feared neither God nor men. And a poor widow begged him, but he would not pass judgment. And the widow clung to the judge day and night, begging him all the time. And the judge said, What can I do? I will settle the case as the widow wants me to, or else she will give me no rest.

Consider this, that, though the judge was unrighteous, he did it. How then will God refuse to do what they pray to him for day and night? If there is God, he will do it. If there is no God, and instead of God there is an unrighteous judge, there is still the son of man, who is seeking truth, and we cannot help but believe in him. Seek the kingdom of God and his truth at all times, in every place, and all else will come of itself. Do not trouble yourselves about the future, and try only to avoid the present evil.

Be always ready, like servants waiting for the master, to open the door, the moment he comes. The servants do not know when he will return, whether early or late,

and must always be ready. And if they meet the master and have done his will, they fare well. The same is in life: always, at every minute of the present, we must live the life of the spirit, without thinking of the past and the future, and without saying to ourselves, I will do this or that at such and such a time. If the master knew when the thief would come, he would not sleep; even thus you must not sleep, because for the son of man there is no time: he lives only in the present, and does not know when the beginning and the end of his life are. Our life is like the life of a slave whom the master left as a watchman in his house. Happy is the slave who always does the will of his master. But if he says, My master will not come back immediately, and forgets his master's business, the master will return unawares, and will drive him away. And so do not lose your courage, but always live in the spirit in the present. For life there is no time.

Look after yourselves, lest you burden and bedim yourselves with too much eating and drinking and with cares, and lose the time of salvation. The time of salvation is thrown over you like a snare,—it is always here. And so always live the life of the son of man.

The kingdom of heaven is like this: Ten maidens went out with their lamps to meet the bridegroom. Five of them were wise, and five foolish. The foolish girls took the lamps, but forgot the oil, while the wise maidens took both the lamps and a supply of oil. As they were waiting for the bridegroom, they fell asleep.

When the bridegroom came near, the foolish maidens saw that they did not have enough oil; they begged the wise girls for some and went to buy it; while they were gone, the bridegroom came, and the wise maidens, who had oil, went in with him, and the doors were closed. The only reason the maidens had to go out was to meet

the bridegroom with their lamps, and they had forgotten that what was important was that the lamps should burn at the proper time. But that they should burn then, it was necessary for them to have burned all the time. Life is given only for the purpose of exalting the son of man, and the son of man is always; he is not in time, and so we must serve him outside of time, in the present only. And so make an effort, do works, that you may enter into the life of the spirit; if you make no effort, you will not enter into it.

You will say, We have said this and that, but you will not do good deeds, and so there will not be the whole life: for the son of man in his power will give to each what he has done.

Men are all divided according to their manner of serving the son of man. By their works they are divided into two classes, as a flock of sheep is separated from the goats. Some will live, and others will die. Those who have served the son of man will receive what belonged to them from the beginning of the world,— the life which they have preserved. But they have preserved their life by serving the son of man: they have fed the hungry, clothed the naked, received the stranger, visited the prisoner. Some have lived the life of the son of man, feeling that he is one in all men, and so loved him. He is one in all. But those who have not lived the life of the son of man did not serve him and did not understand that he is one in all, and so they have not united with him, and have lost the life in him, and perished.

CHAPTER IX.

THE OFFENCES

THE life of the spirit is given to man. This life is expressed in the life of the flesh. If a man will live the carnal life alone, he will perish, like all flesh.

His only salvation lies in living by the spirit. If a man has come to recognize the spirit in himself, he lives by it, and thus saves himself from death. Every man knows it, but the carnal life tempts him and leads him away from the life of the spirit.

In what do the offences of the flesh consist, and how are they to be avoided?

13. Καὶ προσέφερον αὐτῷ παῖδια, ἵνα ἅψηται αὐτῶν· οἱ δὲ μαθηταὶ ἐπετίμων τοῖς προσφέρουσιν·

14. Ἰδὼν δὲ ὁ Ἰησοῦς ἠγανάκτησε, καὶ εἶπεν αὐτοῖς, Ἄφετε τὰ παῖδια ἔρχεσθαι πρὸς μέ, καὶ μὴ κωλύετε αὐτά· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ Θεοῦ·

15. Ἀμὴν λέγω ὑμῖν, Ὃς ἐὰν μὴ δέξηται τὴν βασιλείαν τοῦ Θεοῦ ὡς παῖδον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν.

Mark x. 13. And they brought young children to him, that he should touch^a them; and his disciples rebuked those that brought them.

14. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God.

15. Verily I say unto you, Whosoever shall not receive^b the kingdom of God as a little child, he shall not enter therein.

13. And they brought children to Jesus, that they might walk up to him; but his disciples did not admit those who brought them.

14. When Jesus saw it, he was grieved, and he said to them, Let the children come to me, and do not hinder them; for such as they are are in the kingdom of God.

15. You know yourselves that if the kingdom of God is not understood as a child understands it, you will not enter into it.

(a) ἅπτομαι means to *hook*, and only in a transferred sense to *touch*, come near.

(b) δέχομαι to *understand* :

1 Cor. ii. 14. But the natural man receiveth not the things of the Spirit of God : for they are foolishness unto him : neither can he know them, because they are spiritually discerned.

This passage is repeated in all the synoptics. The meaning of this place is completely lost.

This is what Reuss says about it (Vol. I., pp. 523 and 524):

L'imposition des mains implique l'idée et le fait d'une bénédiction que Matthieu et Marc seuls mentionnent explicitement. On sait par l'Ancien Testament quel prix les Israélites attachaient à la bénédiction d'un père, d'un prophète ou d'un autre personnage vénérable par son âge ou son caractère. L'opinion populaire, telle qu'elle s'était formée sur le compte de Jésus, devait donc voir, dans l'imposition de ses mains, un gage de bonheur. Les disciples ne voyaient là qu'une importune curiosité et voulaient débarrasser leur maître de la foule qui l'obsédait. Jésus leur dit de laisser faire les parents, à la foi desquels il veut donner la satisfaction qu'ils recherchaient. Mais il veut en même temps donner une leçon aux siens et prononce à cette occasion un mot que nous avons déjà rencontré plus haut (Matth. xviii. 3, sect. 55), sous une forme tant soit peu différente. Jésus déclare aimer les enfants, s'intéresser à eux, parce qu'ils ont une qualité que doivent avoir tous ceux qui veulent entrer au royaume de Dieu. Quelle est cette qualité? Comment l'homme adulte peut-il être semblable à l'enfant, quand il s'agit pour lui d'avoir part à ce royaume? Si la réponse de Jésus se bornait à la phrase commune aux trois évangélistes, nous pourrions nous contenter de rappeler l'explication donnée précédemment. Mais Marc et Luc en ajoutent une autre, qui dit qu'il faut *recevoir* le royaume comme le *recevrait* un enfant; c'est là une pensée nouvelle. Les enfants sont opposés ici aux hommes à qui Jésus avait affaire ordinairement quand il était question du royaume; à ceux qui, en leur qualité de Juifs, ou de justes, ou d'observateurs rigoureux de la loi, réclamaient leur part au royaume comme un droit acquis, comme une récompense qui leur était due. L'enfant ne se met pas à ce point de vue; il peut désirer vivement, mais il ne calcule pas, il ne pèse pas ses titres, il accepte avec bonheur et reconnaissance ce que ses parents lui offrent.

Ce mot de Jésus: Laissez venir à moi les enfants! est cité à tort par ceux qui essaient d'établir le baptême des enfants sur des

textes du Nouveau Testament. On peut s'en servir à cet effet, à condition qu'on se fasse du baptême lui-même une autre idée que Jean-Baptiste, Jésus et les apôtres, qui demandaient d'abord la foi consciencie et réfléchie.

This is what the church says (pp. 349 and 350):

To touch them: It was a Jewish custom to lay the hands on one's head in invoking a special blessing of God upon a person. The Jews ascribed great importance to the prayers of godly people, since they knew the efficacy of such prayers from examples of their history, and were convinced that those who received a blessing from the saints, or had prayers said in their names, would be fortunate.

His disciples rebuked those: Out of respect for Jesus Christ, perhaps supposing that, being occupied with other important affairs and elevated discourses, he would be troubled by the children; perhaps they did not wish to tax his strength.

For of such is the kingdom of heaven: Of such and of similar persons as regards their moral qualities: on account of innocence, simplicity, sincerity, and so forth.

Put his hands upon them: That is, blessed them and prayed for them.

But this passage must be important, since it is twice repeated in this division and in Matt. xviii., Mark ix., and Luke ix., and always to the same purpose. I place this passage before Chapter XVIII., because it expresses this idea in a general way. In Matt. xviii., this idea is already being elucidated. For the church people the whole meaning of this passage is concentrated on this, that Jesus blesses the children by putting on his hands, and they proceed to explain why he puts on his hands; but they see nothing beyond this. And yet the putting on of the hands is of no interest: it is only the cause why Jesus expressed his instructive words. The putting on of the hands occupies the same place as in other places the words, At that time, After that, and so forth. What is important is what he expressed on this occasion. And what he did express is this: in the first place, he was

grieved to see the disciples consider any being unworthy and incapable of uniting with him. In the second place, on this occasion he told the people that they must not keep the children from uniting with him. In the third place, he said, that was the more bad, since the children, as long as they were not spoiled men, naturally were in that kingdom of God which he was preaching, and so they ought not to be separated from him, but, on the contrary, men ought to learn from them how to understand the kingdom of God. All these ideas are explained in Matt. xviii.

2. Καὶ προσκαλεσάμενος ὁ Ἰησοῦς παιδίον, ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν.

Matt. xviii. 2. And Jesus called a little child unto him, and set him in the midst of them.

2. And Jesus called a little boy, and placed him among his disciples.

3. Καὶ εἶπεν, Ἀμὴν λέγω ὑμῖν, ἐὰν μὴ στραφῇτε καὶ γένησθε ὡς τὰ παιδιά, οὐ μὴ εἰσέλθῃτε εἰς τὴν βασιλείαν τῶν οὐρανῶν.

3. And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

3. And said, Truly I tell you, If you do not turn back, and become as little children, you will not enter into the kingdom of heaven.

5. Καὶ ὁς ἐὰν δέξηται παιδίον τοιούτον ἐν ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται.

5. And whoso shall receive one such little child in my name receiveth me.

5. And whoever understands one such child, as he understands me, understands my teaching.

37. Καὶ ὁς ἐὰν ἐμὲ δέξηται, οὐκ ἐμὲ δέχεται, ἀλλὰ τὸν ἀποστείλαντά με.

Mark ix. 37. And whosoever shall receive me, receiveth not me, but him that sent me.

37. And he who understands me understands him who has sent me.

To enter into the kingdom of God one must be as a child. If you do not return to your childhood and will not be like children you cannot be in the will of God.

Before this it said, Be vagrants, mendicants, like children, not because you did not know how to obtain a country, possessions, a family, but like children who do not know anything about country, or courts, or property, or adultery, or oaths,—be like children. These words, like those about the adulterous woman, have had much

luck, and an endless number of discussions, sentimental phrases, and pictures have been produced on this theme, but the meaning of these much-repeated words remain not only misty but even incomprehensible.

These words are anything but sentimental or misty phrases; they are very definite and clear, stern words; just as significant, stern, and clear, as the words about this, that if you are not like vagrants, mendicants, you will not enter into the kingdom of God. Either statement is repeated just as often, and again it says here, If you are not vagrants, like children, you will not enter into the kingdom of God.

What, then, does it mean to be like children?

Jesus, who has been admonishing us to have the comprehension, could certainly not have said, Be as foolish as the children. To be as weak as the children would be of no use. To be as good as the children would be an untruth, for children are frequently very bad. To be prepared for everything, to love God and our neighbours,—that the children cannot be, for children are very egoistical beings. So in what way are we to be like children? Those who have concealed the five commandments of the sermon on the mount will never guess it. Only those who comprehend these commandments will find the answer very simple and clear.

In the five rules it said:

(1) Be not angry, and forgive offences; act in such a way that no one will have resentment against thee: children always do this,—no one is angry at children.

(2) Commit no adultery: children do not commit adultery.

(3) Do not swear: children do not understand what an oath is.

(4) Do not go to court: children are afraid of a court.

(5) Have no enemies of state: they do not understand this.

So this is what is meant by being like children: not to have faith in those human institutions which have created evil,—enmity, adultery, promises, courts, violence, and wars. In Matthew, Chapter XVIII., Verse 6, after pointing out how to enter into the kingdom of heaven, we read, Woe to those who will tempt, cheat, lead into evil these innocent ones. Only when we understand this shall we understand the meaning of the words, He who will understand what a child is, according to my teaching, will understand my teaching and the will of the Father. We must understand that a child is God's soul, a child of God, who knows only the Father, and does not know the errors of the flesh; that the whole teaching of Jesus consists in not doing evil, and a child does not yet do evil.

10. Ὁρᾶτε μὴ κατα-
φρονήσητε ἐνὸς τῶν μι-
κρῶν τούτων· λέγω γὰρ
ὑμῖν, ὅτι οἱ ἄγγελοι αὐ-
τῶν ἐν οὐρανοῖς διὰ παν-
τός βλέπουσι τὸ πρόσω-
πον τοῦ πατρὸς μου τοῦ
ἐν οὐρανοῖς.

Matt. xviii. 10. Take
heed that ye despise not
one of these little ones;
for I say unto you, That
in heaven their angels^a
do always behold the
face of my Father which
is in heaven.

10. Take heed that you
do not despise one child,
for I tell you, their souls
always see God their
Father.

(a) ἄγγελοι I translate by *souls*. In many texts the words ἐν οὐρανοῖς are wanting.

This verse, which is transferred farther down, obviously refers to the determination of the relation of the children to the kingdom of God. First it says that one must become like a child, in order to be in the kingdom of God. One must humble himself and understand life, as children understand it. And he says, Consequently we must not despise the children, but learn from them. Children are those who are not spoiled by evil: they are souls who always live according to the will of the Father.

14. Οὕτως οὐκ ἔστι *Matt. xviii. 14.* Even 14. Thus not one
 θέλημα ἔμπροσθεν τοῦ so it is not the will of child perishes by the will
 πατρὸς ὑμῶν τοῦ ἐν οὐ- your Father which is in of God your Father.
 ρανοῖς, ἵνα ἀπόληται εἰς these little ones should
 τῶν μικρῶν τούτων. perish.

This verse, which is again detached from the discourse by the interpolation of the parable of the lost sheep, continues the same discussion. He says, All the children are in the will of God, and, while they have not yet their own will, are always in the kingdom of God. Their souls are inseparable from the Father, so that their disunion with the Father takes place not by the will of God, but by the will of men.

6. "Ὁς δ' ἂν σκανδα- *Matt. xviii. 6.* But 6. And he who will
 λίσῃ ἓνα τῶν μικρῶν τού- whoso shall offend one allure away even one of
 των τῶν πιστευόντων εἰς of these little ones these children who be-
 ἐμέ, συμφέρει αὐτῷ ἵνα which believe in me,^d it lieve in me, does this
 κρεμασθῇ μύλος ονικδς were better for him: for him, that a mill-
 ἐπὶ τὸν τράχηλον αὐτοῦ, that a millstone were stone may be hanged
 καὶ καταποντισθῇ ἐν τῷ hanged about his neck, around his neck, and he
 πέλαγῳ τῆς θαλάσσης. and that he were be drowned in the sea.
 of the sea.

(a) The word *σκανδαλίζω* occurs several times, but here it occurs for the first time in its exact, definite, and particular meaning. The noun *σκάνδαλον* means *a snare*: in the language of the gospels *σκανδάληθρον* is used instead; and then we have the active and passive of *σκανδαλίζω*. The verb means *to deceive, to allure*.

The peculiarity of this Greek verb lies in the use of the prepositions and cases which are used with it. It is used in the passive simply and with *ἐν*, and has the meaning *of being deceived by truth*. Such meaning we find in

Matt. xiii. 21. γενομένης δὲ θλίψεως ἡ διωγμοῦ διὰ τὸν λόγον, εὐθὺς σκανδαλίζεται.

Matt. xxiv. 10. καὶ τότε σκανδαλισθήσονται πολλοί.

Mark iv. 17. εὐθέως σκανδαλίζονται.

Mark xiv. 29. καὶ εἰ πάντες σκανδαλισθήσονται.

In the passive with the addition of *ἐν*:

Matt. xi. 6. ὃς ἐὰν μὴ σκανδαλίσθῃ ἐν ἐμοί.

Matt. xiii. 57. καὶ ἐσκανδαλίζοντο ἐν αὐτῷ.

Matt. xxvi. 31. πάντες ὑμεῖς σκανδαλισθήσεσθε ἐν ἐμοί.

Matt. xxvi. 33. εἰ καὶ πάντες σκανδαλισθήσονται ἐν σοί.

Mark vi. 3. καὶ ἐσκανδαλίζοντο ἐν αὐτῷ.

Mark xiv. 27. ὅτι πάντες σκανδαλισθήσεσθε ἐν ἐμοί.

Ἐν ἐμοί, that is, in my teaching, which is the truth.

This meaning of the verb in the passive also defines its meaning in the active. Its meaning is not merely *to deceive*, but *to allure away from truth*.

Having said that the children, since they do no wrong, are in the will of God, in the truth, Jesus says, Woe to him who will allure them away from truth, or from me.

(b) *Who believe in me.* The children, the little children, who understand nothing and who did not come near to Jesus, believe in Jesus and in his teaching: what does this mean? And this is said alike in Matthew and in Mark. The children believe in Jesus. It is impossible for them to believe that he is the second person of the Trinity. The one thing they believe in is that life is good. And nothing but this is the teaching of Jesus. He who is not offended believes in Jesus.

The short sixth verse of Matthew xviii., And he who will allure away from the truth one of such children, and Mark ix. 42 are a solution of the whole Gospel. We must reject this passage, or understand the whole Gospel in this way, that Jesus did not teach any other doctrine but the belief in life.

(c) It is positively impossible to understand on what ground *συμφέρει αὐτῷ* is translated by *it would be better for him*, meaning *him who will offend*.

It is only the awkward phrase in Luke xviii. 2 which could give any cause for it.

Εἶπε δὲ πρὸς τοὺς μαθητὰς, Ἀνένδεκτόν ἐστι μὴ ἐλθεῖν τὰ σκάνδαλα· οὐαὶ δὲ δι' οὗ ἔρχεται. λυσιτελεῖ αὐτῷ εἰ

μύλος ονικὸς περίκειται περὶ τὸν τράχηλον αὐτοῦ, καὶ ἔρριπται εἰς τὴν θάλασσαν, ἢ ἵνα σκανδαλίσῃ ἓνα τῶν μικρῶν τούτων.

It is quite evident that this is an interpolation in Luke: it speaks of the children out of season and out of reason. But in Matthew and in Mark the idea is expressed in the same way. In Mark *καλὸν ἐστὶν αὐτῷ μᾶλλον* *it would be better for him*; in Matthew *συμφέρει αὐτῷ*, that is, *he helps him*. *Συμφέρω* means *to help, coöperate*.

But why does *him* mean *the one who offends*, and not *the child*? The offended child, deprived of life, is like a man with a millstone, cast into the sea. The millstone is the offence. But that he who offends should be like a man cast into the sea, is not only incomprehensible, but crude and foolish. The translation of this passage by the church is one of many examples not only of an ill-intentioned translation, but also of unusual recklessness and frivolity.

7. Οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων· ἀνάγκη γάρ ἐστιν ἐλθεῖν τὰ σκάνδαλα· πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ, δι' οὗ τὸ σκάνδαλον ἔρχεται.

8. Εἰ δὲ ἡ χεὶρ σου ἢ ὁ ποὺς σου σκανδαλίζει σε, ἔκκοψον αὐτὰ καὶ βάλε ἀπὸ σοῦ· καλὸν σοι ἐστὶν εἰσελθεῖν εἰς τὴν ζωὴν χωλὸν ἢ κυλλὸν, ἢ δύο χεῖρας ἢ δύο πόδας ἔχοντα βληθῆναι εἰς τὸ πῦρ τὸ αἰώνιον.

9. Καὶ εἰ ὁ ὀφθαλμός σου σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ· καλὸν σοι ἐστὶ μόνῳ ὀφθαλμῷ εἰς τὴν ζωὴν εἰσελθεῖν, ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν τοῦ πυρός.

Matt. xviii. 7. Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!

8. Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

9. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

7. The world of men is unhappy because of the offences, for it is impossible for the offences not to exist; but unhappy is the man who becomes a deceiver.

8. If thy hand or thy foot leads thee into deception, cut them off, and cast them from thee; for it is good to live even armless or lame, but not to perish with two hands and two feet.

9. And if thy eye leads thee into deception, tear it out, and cast it from thee. It is good to live with one eye, and not to perish with two eyes.

It says that the children are born believing in the teaching of Christ; that they are in the kingdom of God; and that they perish only because grown people entice them away from the kingdom of God and offend them.

These offences are and will be, but we must be afraid of them, for they cause the ruin of the children and those who themselves are an offence for others. An offence is what allures away from what is good and true; it is the evil and the lie which seem good and true; it is that allurement into the snare, which to the bird and beast seems good until the deceived creature is caught in the snare. Such snares and deceptions form the misfortune of the world. Men are good, but these deceptions cause their ruin. They are in the world and cannot help being in it, as there cannot help being darkness, if there is light, as there cannot help being error, if there is truth. But they must be known, for in them is the chief misfortune of men. Beware both that you are not caught in them and that, if you are caught, you do not become participants in them. There are offences against the five rules of the sermon on the mount.

The offence of anger, — which leads a man to commit murder and offer insult.

The offence of adultery, — which leads a man to bodily impurity and dissension with his neighbours.

The offence of the oath, — which draws a man to committing acts contrary to the will of God, under the pretext of a promise.

The offence of violence, — which provokes a man to recompense an evil with the same evil which he has suffered from another.

The offence of distinction between one's own nation and a foreign one, and of the recognition of the necessity of defending one's own and hurting the stranger's.

Against these rules snares are placed over the whole world, and against them Jesus Christ now warns. They

are the offences against what is accepted and regarded by everybody as good and important, against what is high before men, but an abomination before God. He does not call them evil; he calls them snares, through which evil comes into the world, and which men must fear. It is not necessary to destroy them: they are neither important, nor evil, nor good; but we must not take part in them.

3. Ἐὰν δὲ ἀμάρτη εἰς σέ ὁ ἀδελφός σου, ἐπιτίμησον αὐτῷ· καὶ ἐὰν μετανοήσῃ, ἀφες αὐτῷ.

Luke xvii. 3. Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.

3. Beware; if thy brother offends thee, rebuke him; and if he changes his conduct, forgive him.

This passage is given in Luke immediately after the words which speak of the necessity of having offences, but woe to him through whom they enter into the world. In Matthew this passage about forgiving a brother similarly follows after the words about the offences; but Peter's question (Verse 21 of Matthew) is transferred to the end. For clearness' sake, I put this verse in the beginning, and connect it with Verse 3 of Luke, with which it is connected by its meaning.

21. Τότε προσελθὼν αὐτῷ ὁ Πέτρος εἶπε, Κύριε, ποσάκις ἀμαρτήσῃ εἰς ἐμέ ὁ ἀδελφός μου, καὶ ἀφήσω αὐτῷ; ἕως ἑπτάκις;

Matt. xviii. 21. Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

21. Then Peter came up to him, and said, No matter how much a brother offends me, I will forgive him seven times.

22. Λέγει αὐτῷ ὁ Ἰησοῦς, Οὐ, λέγω σοί, ἕως ἑπτάκις, ἀλλ' ἕως ἑβδομηκοντάκις ἑπτά.

22. Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

22. And Jesus said to him, I do not speak of forgiving seven times, but seventy times seven.

Peter offends by a discussion about revenge being a counteraction to evil. He says, I can see how we may forgive once; but he will be certain to offend again, even because I have forgiven him. If it comes to forgiving,

one will have to do so continually, and people will continually offend thee. And Jesus cautions him against this deception and insincerity by saying, We must not forgive once only, but as many times as one offers an insult, without considering whether this will encourage the offender, or not.

23. Διὰ τοῦτο ὁμοίω-
θη ἡ βασιλεία τῶν οὐρα-
νῶν ἀνθρώπῳ βασιλεῖ, ὃς
ἠθέλησε συναῖραι λόγον
μετὰ τῶν δούλων αὐτοῦ.

24. Ἀρξαμένου δὲ
αὐτοῦ συναῖρειν, προ-
σηνέχθη αὐτῷ εἰς ὀφει-
λέτης μυρίων ταλάντων.

25. Μὴ ἔχοντος δὲ
αὐτοῦ ἀποδοῦναι, ἐκέ-
λευσεν αὐτὸν ὁ κύριος
αὐτοῦ πρᾶθῆναι, καὶ τὴν
γυναικα αὐτοῦ καὶ τὰ
τέκνα, καὶ πάντα ὅσα
εἶχε, καὶ ἀποδοθῆναι.

26. Πιεσὼν οὖν ὁ δοῦ-
λος προσεκύνει αὐτῷ,
λέγων, Κύριε, μακροθύ-
μησον ἐπ' ἐμοί, καὶ
πάντα σοι ἀποδώσω.

27. Σπλαγχνισθεὶς δὲ
ὁ κύριος τοῦ δούλου ἐκέι-
νον ἀπέλυσεν αὐτὸν, καὶ
τὸ δάνειον ἀφῆκεν αὐτῷ.

28. Ἐξελθὼν δὲ ὁ
δούλος ἐκεῖνος εὗρεν ἕνα
τῶν συνδούλων αὐτοῦ,
ὃς ὥφειλεν αὐτῷ ἑκατὸν
δηνάρια· καὶ κρατήσας
αὐτὸν ἔπνιγε, λέγων,
Ἀπὸδος μοι ὃ τι ὀφεί-
λεις.

29. Πιεσὼν οὖν ὁ σύν-
δουλος αὐτοῦ εἰς τοὺς
πόδας αὐτοῦ παρεκάλει
αὐτὸν, λέγων, Μακρο-
θύμησον ἐπ' ἐμοί, καὶ
πάντα ἀποδώσω σοι.

Matt. xviii. 23. There-
fore is the kingdom of
heaven likened unto
a certain king, which
would take account of
his servants.

24. And when he had
begun to reckon, one
was brought unto him,
which owed him ten
thousand talents.

25. But forasmuch as
he had not to pay, his
lord commanded him to
be sold, and his wife,
and children, and all
that he had, and pay-
ment to be made.

26. The servant there-
fore fell down, and wor-
shipped him, saying,
Lord, have patience
with me, and I will pay
thee all.

27. Then the lord of
that servant was moved
with compassion, and
loosed him, and forgave
him the debt.

28. But the same ser-
vant went out, and
found one of his fellow
servants, which owed
him a hundred pence:
and he laid hands on
him, and took him by
the throat, saying, Pay
me that thou owest.

29. And his fellow ser-
vant fell down at his
feet, and besought him,
saying, Have patience
with me, and I will pay
thee all.

23. Therefore the king-
dom of God is like this:
A rich man wanted to
settle his affairs with
his clerks.

24. And when he had
begun to make the ac-
count, they brought to
him a clerk who owed
him ten thousand dol-
lars.

25. But he could not
pay it, and so the mas-
ter ordered his wife, his
children, and everything
he had to be sold, for the
sake of the payment.

26. And the clerk fell
down before the master,
and began to bow to
him, saying, Master,
have patience with me,
and I will pay thee all.

27. Then the master
took pity upon the ser-
vant, and freed him and
forgave him his debt.

28. And the clerk went
out, and found one of
his servants, who owed
him one hundred cents.
And calling him up, he
began to choke him, say-
ing, Pay me what thou
owest me.

29. And that servant
fell down at his feet,
and besought him, say-
ing, Have pity on me,
and I will pay thee all.

30. Ὁ δὲ οὐκ ᾔθελεν, ἀλλὰ ἀπελθὼν ἔβαλεν αὐτὸν εἰς φυλακὴν, ἕως οὗ ἀποδῶ τὸ ὀφειλόμενον.

31. Ἰδόντες δὲ οἱ σύνδουλοι αὐτοῦ τὰ γενόμενα, ἐλυπήθησαν σφόδρα· καὶ ἐλθόντες διεσάφησαν τῷ κυρίῳ αὐτῶν πάντα τὰ γενόμενα.

32. Τότε προσκαλεσάμενος αὐτὸν ὁ κύριος αὐτοῦ λέγει αὐτῷ, Δοῦλε πονηρὲ, πᾶσαν τὴν ὀφειλὴν ἐκείνην ἀφῆκά σοι, ἐπεὶ παρεκάλεσάς με.

33. Οὐκ ᾔδει καὶ σὲ ἐλεῆσαι τὸν σύνδουλόν σου, ὥς καὶ ἐγὼ σε ἠλέησα;

34. Καὶ ὀργισθεὶς ὁ κύριος αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασανισταῖς, ἕως οὗ ἀποδῶ πᾶν τὸ ὀφειλόμενον αὐτῷ.

35. Οὕτω καὶ ὁ πατήρ μου ὁ ἐπουράνιος ποιήσει ὑμῖν, ἐὰν μὴ ἀφῆτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῶν καρδιῶν ὑμῶν τὰ παραπτώματα αὐτῶν.

30. And he would not: but went and cast him into prison, till he should pay the debt.

31. So when his fellow servants saw what was done, they were very sorry, and came and told unto their lord all that was done.

32. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

33. Shouldest not thou also have had compassion on thy fellow servant, even as I had pity on thee?

34. And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

35. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

30. But the clerk would not listen: he went and took him to the prison, till he should pay his debt.

31. And the other servants saw what was done, and they were much grieved, and went and told their master everything which had happened.

32. Then the master called up the clerk, and said to him, Thou wicked slave, I forgave thee the whole debt, because thou didst ask me,

33. And thou oughtest to have forgiven thy servant, as I had pity on thee.

34. And the master was angry, and turned him over to the tormentors, till he should pay everything which he owed him.

35. Even thus my heavenly Father will do to you, if every one of you will not in his heart forgive his brother his trespasses.

The idea that any man may be guilty toward us is a deception. If we consider others guilty toward us, we do so only because we forget our own offences, because we forget everything we ought to have done; and so it is not at all remarkable that we should forgive seventy times seven; on the contrary, it is remarkable that we should think it possible for any one to be guilty toward us. Anybody's guilt is a deception, a deviation from truth. In order that we may not fall into this deception, we must carry out the first rule of the sermon on the mount: not to be angry at our brother, and live in peace with all.

15. 'Εάν δὲ ἀμαρτήσῃ
εἰς σέ ὁ ἀδελφός σου,
ὑπάγε καὶ ἐλεγξον αὐτὸν
μεταξὺ σοῦ καὶ αὐτοῦ
μόνου. ἐάν σου ἀκούσῃ,
ἐκέρδῃσας τὸν ἀδελφόν
σου·

16. 'Εάν δὲ μὴ ἀκούσῃ,
παράλαβε μετὰ σοῦ ἓτι
ἓνα ἢ δύο, ἵνα ἐπὶ στί-
ματος δύο μαρτύρων ἢ
τριῶν σταθῇ πᾶν ῥήμα.

17. 'Εάν δὲ παρακούσῃ
αὐτῶν, εἰπὲ τῇ ἐκκλησίᾳ·
ἐάν δὲ καὶ τῆς ἐκκλησίας
παρακούσῃ, ἔστω σοι
ὥσπερ ὁ ἐθνικὸς καὶ ὁ
τελώνης.

18. Ἀμὴν λέγω ὑμῖν,
"Ὅσα ἐάν δήσητε ἐπὶ
τῆς γῆς, ἔσται δεδεμένα
ἐν τῷ οὐρανῷ· καὶ ὅσα
ἐάν λύσητε ἐπὶ τῆς γῆς,
ἔσται λελυμένα ἐν τῷ
οὐρανῷ.

Matt. xviii. 15. More-
over if thy brother shall
trespass against thee, go
and tell him his fault
between thee and him
alone: if he shall hear
thee, thou hast gained
thy brother.

16. But if he will not
hear thee, then take with
thee one or two more,
that in the mouth of
two or three witnesses
every word may be es-
tablished.

17. And if he shall
neglect to hear them,
tell it unto the church:—
but if he neglect to hear
the church, let him be
unto thee as a heathen
man and a publican.

18. Verily I say unto
you, Whatsoever ye shall
bind on earth shall be
bound in heaven; and
whatsoever ye shall loose
on earth shall be loosed
in heaven.

15. If thy brother of-
fends thee, go and tell
him his fault face to
face. If he shall hear
thee, thou art the gainer,
for thou hast found a
brother.

16. But if he shall not
hear thee, then take with
thee one or two more,
that the two or three
may persuade him.

17. And if he shall not
hear them either, tell it
to the assembly; and if
he does not hear the
assembly, let him be to
thee as a stranger or as
a tax-collector.

18. Verily I tell you,
Whatever you will bind
on earth, will be bound
with God, and whatever
you will loose on earth,
will be loosed with God.

(α) ἐκκλησία I translate by a word which corresponds to the Greek.

This is what the church says about it (pp. 333, 297–299):

Whatsoever ye shall bind on earth, etc.: What before was promised to Peter is now promised to all the apostles. The Lord employs absolutely the same expressions in either case, to show his disciples that they all receive the same power; that Peter is not granted the exclusive, or even preponderant, right to rule the church; that everything legally established by all of them and their successors in matters of church government will be confirmed by the divine determination in heaven, in accordance with the spirit of truth inherent in the church and its representatives.

See to what misery he subjects the stubborn: both to present punishment and future torments. And he threatens these things, not that all this may happen, but that he who is menaced, that

is, menaced to be cut off from the church and to be bound in heaven, shall become meeker and, knowing this, may give up his anger, if not in the beginning, at least after many condemnations. Thus the Lord established the first, the second, and the third judgment, and did not suddenly reject the trespasser, — in order that, if he does not hear the first court, he may submit to the second; and if he contemn this one also, he may be frightened by the third; and if he disrespect this one too, he may be terrified at the future punishment, determination, and judgment of God.

If in the words, *Whatsoever ye shall bind*, etc., there is contained the power to forbid the communion with the unrepenting and to cut him off from the church, then in the words, *Whatsoever ye shall loose*, etc., there is contained the power to forgive the sinner and again receive him into the communion with the church, if he repent.

The keys of the heavenly kingdom: The conception of the kingdom of heaven here corresponds to the concept of the church, and, as the church is represented under the form of a structure which, naturally, has an entrance and an exit, which are opened and locked by means of keys, the keys here metaphorically represent the instrument of admission or non-admission into the structure of the church or the society of believers. The possession of the keys of the building presupposes free admission into the building and even management of it.

Therefore the handing of the keys is the granting of the right to enter into the building, manage it, and admit or exclude others. Consequently the expression, *I shall give unto thee the keys of the heavenly kingdom*, signifies the same as the subsequent utterance, *Whatsoever thou shalt bind on earth shall be bound in heaven*.

I shall give unto thee: With these words no exclusive right is given to Peter alone, as the Roman Catholics think, but the same privilege is later given to all the apostles; here it is given to Peter only because he was the first to confess Jesus Christ the Son of God. Is it possible that only Peter, and not Paul, received these keys? that Peter received them, and not John and James, and the other apostles? Are not these keys in the church, where sins are remitted daily? These keys and the right to bind and loose were not given to one man, but to the one universal church. That it was not given to one individual exclusively can be seen from another place, where the Lord says the same to all the apostles.

Thus the church binds, the church looses: Thus binds and

looses the church, which is based on the corner-stone, on Jesus Christ himself.

Whatsoever thou shalt bind on earth, etc.: To bind and loose is frequently used by the Jews in the sense of prohibiting and permitting. Thus, for example, speaking of the gathering of wood for the Sabbath, they expressed themselves in this manner: the school of Shamai binds this, that is, forbids it; the school of Hillel looses it, that is, permits it. Apostle Peter and, later on, all the apostles are by these words given the right to determine the trespasses which permit or do not permit one to remain in the church or the society of believers, and they are told that what they will not permit in the church or the society of believers will also be prohibited by God. Such a power is granted to them, because after Christ the apostles and their successors remain upon earth as the visible legislative power in the church, as the representatives of the church government by Jesus Christ himself.

It is hard to imagine a more ridiculous misconception than this one. Jesus says to Peter, I will give thee the key to the kingdom of heaven, just as we should say at the present time, I will give thee the key for it, so that you may understand it: and immediately he goes on to say what this key consists in: in loosing all the enmities here on earth, — precisely what has been said many times before, in the parable of the two debtors, in the parable of him who goes to the judgment with his adversary, — and what the Gospel is full of: to forgive all, to have no enemies, as is said here in Chapter XVIII. This chapter begins with telling how we are to settle with our enemies in the case of hostilities and insults, and finishes with the rule that we ought to forgive, not seven times, but seventy times seven. This is the key. And suddenly it turns out that Jesus by these words commands the popes to confess people and gather in eggs for it. It would be ridiculous, if it were not terrible.

And, as usual, the blasphemous, stupid misinterpretation of this passage has taken firm root, though it occurs only in the Gospel of Matthew, in spite of the palpable

error, and contrary to sense and to the exigencies of the language. This passage follows, both in Matthew and in Luke, immediately after the admonition not to take part in the offences: it is an explanation of how offences are to be avoided.

19. Πάλιν λέγω ὑμῖν, ὅτι ἐὰν δύο ὑμῶν συμφωνήσωσιν ἐπὶ τῆς γῆς περὶ παντός πράγματος οὐ ἐὰν αἰτήσωνται, γένησεται αὐτοῖς παρὰ τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς.

20. Οὐ γάρ εἰσι δύο ἢ τρεῖς συνηγμένοι εἰς τὸ ἐμὸν ὄνομα, ἐκεῖ εἰμι ἐν μέσῳ αὐτῶν.

Matt. xviii. 19. Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask,^a it shall be done for them of my Father which is in heaven.

20. For where two or three are gathered together in my name, there am I in the midst of them.

19. Again you know, that if two or three of you have agreed on earth in everything, then whomever they ask, they will get what they ask before my Father in heaven.

20. For where two or three are united through my teaching, I am before them.

(a) The translation in this place of οὐ ἐὰν αἰτήσωνται by *what they shall ask* is quite arbitrary. There can be no contraction here, and we cannot ask for a *πράγμα*. Οὐ means here *whom*. The meaning is: It is evident that if two or three agree, obviously each will get what the other asks for.

This, one of the most important and clearest places of the Gospel, is completely lost on account of the incredibly stupid interpretation of the church.

Having said that the conception of guilt is a deception, Jesus Christ teaches that for those who execute his teaching there cannot even present itself the case of guilt and punishments and forgiveness, and for those who execute his teaching there can be no dissension. He says, If thou hast been offended, speak privately to thy brother, to make peace with him; if he will not listen to thee, call in others; if he does not listen to them, take all the inhabitants for thy judges, and if he does not listen to them, leave him alone, bear the insult, and do

not quarrel with him, for every earthly affair in which you bind yourselves, binds also your soul and your relation to God, and so the loosing in earthly matters is also a loosing of the soul.

And you know yourselves that, if you agree here upon earth, and live in peace, every one will give what he is asked for, and so, if two or three are united through my teaching, my teaching of love and truth will be among them, that is, a foundation of their relations among themselves.

ON MARRIAGE AND DIVORCE

3. Καὶ προσῆλθον αὐτῷ οἱ Φαρισαῖοι πειράζοντες αὐτόν, καὶ λέγοντες αὐτῷ, Εἰ ἔξεστιν ἀνθρώπῳ ἀπολῦσαι τὴν γυναῖκα αὐτοῦ κατὰ πασαν αἰτίαν;

4. Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Οὐκ ἀνέγνωτε ὅτι ὁ ποιήσας ἀπ' ἀρχῆς ἄρσεν καὶ θήλυ ἐποίησεν αὐτούς,

5. Καὶ εἶπεν, Ἐνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα· καὶ προσκολληθήσεται τῇ γυναικὶ αὐτοῦ, καὶ ἔσονται οἱ δύο, εἰς σάρκα μίαν;

6. Ὡστε οὐκέτι εἰσὶ δύο, ἀλλὰ σὰρξ μία· ὃ οὖν ὁ Θεὸς συνέζευξεν, ἄνθρωπος μὴ χωριζέτω.

7. Λέγουσιν αὐτῷ, Τί οὖν Μωσὴς ἐνετείλατο δοῦναι βιβλίον ἀποστασίου, καὶ ἀπολῦσαι αὐτήν;

8. Λέγει αὐτοῖς, Ὅτι Μωσὴς πρὸς τὴν σκληροκαρδίαν ὑμῶν ἐπέτρεψεν

Matt. xix. 3. The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

4. And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female,

5. And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

6. Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

7. They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?

8. He saith unto them, Moses because of the hardness of your hearts suffered you to put away

3. And the Pharisees came up to him, and, tempting him, said to him, Is it lawful for a man to divorce his wife for every cause?

4. And Jesus replied to them, Do you not know that he who made male and female in the beginning, made also them?

5. And said, For this reason will a man leave father and mother, and will cleave to his wife; and the two will be one body.

6. So that there will not be two, but one body. Therefore, what God has united, no man shall divide.

7. And they said to him, Why, then, did Moses command us to give a writing of divorcement, and to divorce a wife?

8. And he said to them, Because of your rudeness did Moses command you to divorce

ὑμῖν ἀπολῦσαι τὰς γυναῖ-
κας ὑμῶν· ἀπ' ἀρχῆς δὲ
οὐ γέγονεν οὕτως.

9. Λέγω δὲ ὑμῖν, ὅτι
ὅς ἂν ἀπολύσῃ τὴν γυ-
ναῖκα αὐτοῦ, εἰ μὴ ἐπὶ
πορνείᾳ, καὶ γαμήσῃ ἄλ-
λην, μοιχᾶται·

11. Καὶ λέγει αὐτοῖς,
Ὅς ἂν ἀπολύσῃ τὴν
γυναῖκα αὐτοῦ καὶ γαμή-
σῃ ἄλλην, μοιχᾶται ἐπὶ
αὐτήν·

10. Λέγουσιν αὐτῷ οἱ
μαθηταὶ αὐτοῦ, Εἰ οὕτως
ἐστὶν ἡ αἰτία τοῦ ἀνθρώ-
που μετὰ τῆς γυναίκος,
οὐ συμφέρει γαμήσαι.

11. Ὁ δὲ εἶπεν αὐτοῖς,
Οὐ πάντες χωροῦσι τὸν
λόγον τοῦτον, ἀλλ' οἷς
δέδοται.

12. Εἰσὶ γὰρ εὐνοῦχοι,
οἵτινες ἐκ κοιλίας μητρὸς
ἐγεννήθησαν οὕτως· καὶ
εἰσιν εὐνοῦχοι, οἵτινες
εὐνουχίσθησαν ὑπὸ τῶν
ἀνθρώπων· καὶ εἰσιν εὐ-
νοῦχοι, οἵτινες εὐνούχι-
σαν ἑαυτοὺς, διὰ τὴν
βασιλείαν τῶν οὐρανῶν.
ὁ δυνάμενος χωρεῖν χω-
ρεῖτω.

your wives: but from
the beginning it was not
so.

9. And I say unto you,
Whosoever shall put
away his wife, except it
be for fornication, and
shall marry another,
committeth adultery:
and whoso marrieth her
which is put away doth
commit adultery.

Mark x. 11. And he
saith unto them, Whoso-
ever shall put away his
wife, and marry an-
other, committeth adul-
tery against her.

Matt. xix. 10. His dis-
ciples say unto him, If
the case of the man be
so with his wife, it is
not good to marry.

11. But he said unto
them, All men cannot
receive this saying, save
they to whom it is
given.^a

12. For there are some
eunuchs, which were so
born from their moth-
er's womb: and there
are some eunuchs, which
were made eunuchs of
men: and there be eu-
nuchs, which have made
themselves eunuchs for
the kingdom of heaven's
sake. He that is able to
receive it, let him re-
ceive it.

your wives: from the
beginning it was not so.

9. I tell you, Whoever
puts away his wife, ex-
cept for fornication,
causes her to commit
adultery.

11. And every man
who marries a divorced
woman commits adul-
tery.

10. And his disciples
said to him, If such is
the duty of a man to his
wife, it is more profit-
able not to marry.

11. And he said to
them, Not all keep this
comprehension in their
heart, save those to
whom it is given.

12. For there are
chaste people, without
adulterous passion, who
were so born from their
mother's womb; and
there are others who are
deprived of their lust
by men; and others
again, who have made
themselves chaste for
the kingdom of God.
He who is able to take
to heart this comprehen-
sion, let him receive it.

(a) The disciples say, It is better not to marry, in order that we may not have these sins. He replies, Yes, it is better: it is easy to say so, but not easy to fulfil it, that is, entirely to abstain from women.

The Pharisees, who have established the offence of the divorce, ask Jesus whether it is lawful to send away a wife, if she has not found favour, and to take another, pointing out that that is permissible according to the law of Moses.

He says that the meaning of marriage is the union of husband and wife into one, and so the violation of this natural law is a sin. And so, he who puts away his wife is committing an offence in that he himself commits adultery and causes his wife to do the same. The disciples say, Then it is better not to marry at all. He says, Of course, it is better, only one has to be entirely pure. We who can do it, let him do it. There are people who are continent by Nature or by circumstances. Why, then, can one not be so, in order to be in the kingdom of God? He who can, let him do so. But it is not right to offend others; and so, every thought of the possibility of taking another wife is an offence and dissemination of evil, which must be cut off like a hand.

ON TRIBUTE

24. Ἐλθόντων δὲ αὐ-
τῶν εἰς Καπερναοὺμ,
προσῆλθον οἱ τὰ διδρα-
χμα λαμβάνοντες τῷ
Πέτρῳ, καὶ εἶπον, Ὁ
διδάσκαλος ὑμῶν οὐ τελεῖ
τὰ διδραχμα.

Matt. xvii. 24. And when
they were come to Ca-
pernaum, they that re-
ceived didrachms came
to Peter, and said, Doth
not your master pay the
didrachms?^a

24. When they came to
Capernaum, those who
collected didrachms
came to Peter, and said
to him, Your teacher
does not pay the di-
drachms.

(a) I omit the question mark. The construction of the sentence is not interrogative,—the verb is in the present: Your teacher does not pay.

It has become a common custom to assume that they collected for the temple, and so this passage is entitled, but it does not appear from anything that the tribute was meant for the temple. On the contrary, it is apparent that it was a simple, customary tribute. At the end of Chapter XXX., Verse 13, it says, according to the Greek text, that everybody was required to pay half a didrachm for the temple. Even if collectors of half-didrachms were mentioned here, there would be no reason for supposing that it was a tribute for the temple; a half-di-

drachm might have been collected for the temple, or for Cæsar, for not a word is said in the whole chapter about any temple, and from the meaning of the word *τελεῖ*, which signifies *payment for taxes*, it is not possible to assume anything but that reference is made here to the payment of taxes. More than that: the coin itself, which it was necessary to pay into the temple, and which was demanded of Peter, is not the same: now it is a half-didrachm, and now again a didrachm. The explanation that two drachms were equal to a Jewish half-shekel is evidently an invention, which was made for the purpose of explaining the tribute for the temple.

25. Λέγει, Ναί. Καὶ ὅτε εἰσῆλθεν εἰς τὴν οἰκίαν, προέφθασεν αὐτὸν ὁ Ἰησοῦς, λέγων, Τί σοι δοκεῖ, Σίμων; οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων λαμβάνουσι τέλη ἢ κῆνσον; ἀπὸ τῶν υἱῶν αὐτῶν, ἢ ἀπὸ τῶν ἀλλοτρίων;

26. Λέγει αὐτῷ ὁ Πέτρος, Ἀπὸ τῶν ἀλλοτρίων. Ἐφῆ αὐτῷ ὁ Ἰησοῦς, Ἀραγε ἐλεύθεροί εἰσιν οἱ υἱοί.

Matt. xvii. 25. He saith, Yes.^a And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?

26. Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.^b

25. He said, Yes. And when Peter entered into the house, Jesus anticipated him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom and tribute? of their children, or of strangers?

26. And Peter said, Of strangers. Jesus said to him, Then are the children free.

(a) It is hard to say on what ground this *Yes* is explained as meaning that the teacher pays. Neither from the context, nor from what comes next does this perverse sense follow. In one text of the Latin translation we read *utique non*.

(b) John viii. 36: If the Son therefore shall make you free, ye shall be free indeed. The children of God are those who are in the kingdom of God. In the will of God they can be under no obligation to any one,—they are free from everything. And as the king frees his children from all the tax-collectors, so God frees his children from every dependence, except the filial relation to him.

27. ἵνα δὲ μὴ σκαν-
δαλίσωμεν αὐτοὺς. πορευ-
θεὶς εἰς τὴν θάλασσαν
βάλε ἄγκιστρον, καὶ τὸν
ἀναβάντα πρῶτον ἰχθὺν
ᾄρον· καὶ ἀνοίξας τὸ
στόμα αὐτοῦ, εὕρήσεις
στατήρα· ἐκείνον λαβὼν
δὸς αὐτοῖς ἀντὶ ἐμοῦ καὶ
σοῦ.

Matt. xvi. 27. Not-
withstanding, lest we
should offend them, go
thou to the sea, and
cast a hook, and take up
the fish that first cometh
up; and when thou hast
opened his mouth,^a thou
shalt find a stater: that
take, and give unto them
for me and thee.

27. But, lest we should
lead them into sin, go
and cast out a tackle,
and take up the first
fish which thou catch-
est, and get a stater for
it, and give this for me
and thee.

(a) In many texts these words are wanting. These two words, being doubtful, I omit. Ἀνοίγω τὸ στόμα always means *to speak, cry*.

The whole of Verse 27 has apparently been subject to many changes and violations, with the purpose of subverting it to the meaning of a miracle, but, in spite of the changes, it has retained the original meaning, and may most exactly be translated by, Go and cast out the tackle, and take the first fish which comes up (in the sense of many fish), and, opening thy mouth, that is, calling buyers, thou wilt find a stater, and this give for me and thee.

This is what Reuss says (Vol. I., pp. 417 and 418):

Du temps de Jésus-Christ, c'était la règle que tout Israélite âgé de vingt ans et plus payât annuellement une redevance au temple de Jérusalem, pour les frais du culte. Cet usage remontait, quant au principe, à une haute antiquité, mais on ne sait pas à quelle époque il reçut sa forme définitive. La somme à payer était de deux drachmes par tête, soit à peu près 1 fr. 80 c. Telle que l'histoire est racontée ici, il faut supposer que les percepteurs rencontrèrent Pierre dans la rue, et que les paroles qu'ils lui adressent sont une espèce d'invitation à payer. Car il n'est pas possible d'admettre que Jésus ait antérieurement refusé de payer.

Le reste du récit présente deux éléments distincts et indépendants l'un de l'autre: un fait matériel et miraculeux, et une parole de Jésus. Quant au premier, beaucoup de commentateurs ont hésité à l'accepter dans son sens littéral, d'après lequel le premier poisson qui mordrait à l'hameçon de Pierre devait porter dans sa bouche un statère, une pièce d'argent valant quatre

drachmes, ou 3 fr. 60 c. Jésus, se demandait-on, a-t-il jamais fait des miracles pour satisfaire ses propres besoins matériels ? Et l'on pensa qu'il s'agissait simplement d'une pêche dont le produit, vendu au marché, devait suffire pour payer une si petite redevance. Cette explication est beaucoup trop simple pour être admissible, car on a de la peine à concevoir qu'un fait si naturel, et si journalier dans la vie d'un pêcheur, ait pu se transformer en miracle dans la tradition. Or, il faut remarquer : 1° qu'avant même que Pierre rapporte la conversation qu'il vient d'avoir avec les percepteurs, Jésus la *sait* déjà ; 2° qu'il *sait* aussi que le *premier* poisson qui sera pris mettra Pierre à même de payer l'impôt pour deux personnes ; 3° qu'il est positivement question d'une pièce d'argent à trouver, et non d'un poisson à vendre, parce qu'un poisson qu'on aurait pris avec l'hameçon ne pouvait pas valoir, à cette époque, 3 fr. 60 c. à Capharnaüm ; 4° enfin, que cette pièce d'argent devait se trouver dans la bouche du poisson, et non dans son ventre, ce qui paraîtrait moins étonnant. Toutes ces circonstances font voir qu'à moins de dénaturer complètement le récit de l'évangéliste, on ne parvient pas à faire disparaître le miracle. Nous convenons que ce miracle est unique en son genre dans l'histoire de Jésus, et ne comprend aucun de ces éléments qui, ailleurs si souvent, en font accepter d'autres au sentiment religieux, quand la raison y trouve des difficultés plus ou moins grandes.

Mais il y a au fond de ce récit une idée assez clairement formulée pour qu'on puisse s'étonner à juste titre des tâtonnements des commentateurs. Notre texte est du nombre de ceux dans lesquels Jésus déclare franchement que lui et les siens ne sont plus soumis à la loi. Nous disons *lui et les siens*, et non pas lui seul, comme on prétend vulgairement, en disant qu'il se pose ici comme fils (*unique*) de Dieu, exempt comme tel d'un impôt payé à Dieu. Il est bien question de fils au pluriel ; les quatre drachmes sont payées pour Jésus *et* pour Pierre, afin que les percepteurs, c'est-à-dire les représentants officiels du judaïsme légal, ne soient pas choqués par un refus autrement légitime. Jésus consent donc à s'assujettir à des devoirs qui ne lui incombent pas ; or, il ne peut avoir voulu s'affranchir d'un devoir quelconque qui l'obligeait envers Dieu ; le devoir en question l'obligeait envers le temple et son culte, envers un ordre de choses qui appartenait au passé (Jean iv. 24), et qui, *comme tel*, est en vérité étranger à Dieu, à partir du moment où ce Dieu veut le remplacer par un ordre de choses nouveau. De même que dans l'administration politique l'impôt se perçoit sur ceux qui ne sont pas de la *famille* du souverain, de même dans l'économie théocratique il

ne saurait être question d'un impôt *matériel* à exiger de la part des membres de la famille *spirituelle*. La loi suprême du culte ayant changé, les formes anciennes ne sont plus obligatoires.

Nous n'avons pas besoin de faire remarquer que Pierre n'aura rien compris à cette parole. Elle n'en est que plus sûrement authentique, et si la tradition, restée provisoirement incertaine à l'égard du sens, a pu, par cela même, risquer de se fourvoyer, ce n'est que dans le cadre de la narration que nous pourrions soupçonner quelque malentendu.

This is what the church says (pp. 318-320):

They that received didrachms: A drachm was a small Greek silver coin, worth about seven cents; two such were a didrachm, equal in value to an old Jewish half shekel. A drachm formed the definite annual tribute toward the temple by each man who had reached the age of twenty years. This tribute was originally established by Moses, but it does not appear that it was then an annual tribute. Later on, no doubt since the building of Solomon's temple, this tribute was made to be annual and obligatory for all, except the priests and Levites, who were to collect the tribute. This money was used for the support of the temple and the purchase of the requisite things for the divine service, such as sacrificial animals for the daily sacrifices, flour, salt, incense, etc.

Doth not your master pay tribute? The collectors did not dare approach Jesus Christ, but went to Peter; however, they did not come to him even with a violent demand, but modestly, for they did not ask persistently: they only said, Doth not your master pay the didrachms? They did not have any definite opinion of him, and regarded him as a simple man, though they showed him some honour and respect on account of the preceding tokens, or, perhaps, they acted with a sly purpose, that is, We wonder whether your master, being opposed to the law, will be willing to pay the didrachms?

Yes: From this answer of Peter, who did not ask Jesus about it, we can conclude that the Lord was in the habit of paying the tribute.

Jesus prevented him, saying: Simon had not yet spoken with Jesus Christ about it, but he, from his divine knowledge, knew already the question and the answer.

Of their own children: That is, of the members of the royal family, or of strangers, that is, of all who do not belong to the royal family.

Then are the children free: From paying custom and tribute, — they do not pay them. The meaning is: consequently I am free from paying the didrachms, for I am the Son of God, and the didrachms are collected for God my Father, who abides in this temple. Again: if the kings of the earth do not take tribute of their children, but of strangers, I must be so much the more free from it, being a king and a son, not of a king of earth, but of heaven.

Lest we should offend them: (The collectors of the tribute), lest they might think that we do not wish to pay tribute into the temple, and thus might become contemners of the temple and adversaries of the law.

Go thou to the sea: Of Galilee, on the shore of which Capernaum was situated.

Thou shalt find a stater: A Roman silver coin, equal in value to four Greek drachms, or one Jewish shekel, consequently, a coin which would pay the tribute for two. This makes it indubitable that Jesus Christ is God: if he knew that in the mouth of the first fish which Peter would catch there would be a stater swallowed by it, then he is omniscient; and if he created the stater in the mouth of the fish, he is almighty.

Jesus, even according to the teaching of all the churches, came to establish the kingdom of God, to teach the moral law. Is it possible, then, that he did not notice, that he overlooked that one-half of mankind oppressed and flayed the other half, collecting from them tribute in the name of the State, every king for himself? and did he not find anything contrary to his teaching in it? According to the church teaching that is so. Jesus uttered sentimental words, wrought some miracles, and, allowing the popes to smear oil on people, again returned to heaven.

But this passage and the passage about the tribute to Cæsar show clearly that Jesus did not overlook the evil, and showed how we have to act toward it. This passage and, To Cæsar that which is of Cæsar, directly and clearly define the question as to whether tribute is good, and how we must look upon it and upon those who exact it from us. To the question whether, according to the teaching

of Jesus, it is necessary and obligatory to pay tribute, the answer is that neither he, nor the disciples, regard the tribute as obligatory, for the children of God depend only on the God their Father, and neither can exact, nor pay tribute.

But to the second question as to how we are to bear ourselves in relation to the demand for tribute, Jesus answers: though men cannot in any way be under obligation to kings, there are some who consider this necessary, and so we must think only of those who demand the tribute. These people exact it, and if we do not pay it, they will sin, and so, in order that we may not lead them into sin, we must pay them what they demand; and although the tribute cannot be obligatory for those who live according to the will of God, for the children of God, Jesus commands us to pay the tribute, so that we may not lead them to commit offences. He recognizes tribute as an evil, but, from his rule of non-resistance to evil, he commands us to pay the tribute. Not to pay the tribute, because it is unjust, would be the same as abandoning ourselves to the offence of reflecting of what is just, and what not. And a man who resists evil himself commits an offence and leads others into it.

15. Τότε πορευθέντες οἱ Φαρισαῖοι συμβούλιον ἔλαβον, ὅπως αὐτὸν παγιδέωσιν ἐν λόγῳ.

16. Καὶ ἀποστέλλουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἡρωδιανῶν, λέγοντες, Διδάσκαλε, οἶδαμεν ὅτι ἀληθὴς εἶ, καὶ τὴν ὁδὸν τοῦ Θεοῦ ἐν ἀληθείᾳ διδάσκεις, καὶ οὐ μέλει σοι περὶ οὐδενός, οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων.

Matt. xxii. 15. Then went the Pharisees, and took counsel how they might entangle him in his talk.

16. And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men.

15. Then the Pharisees went, and took counsel how they might catch him in his speech.

16. And they sent to him their disciples with the Herodians, saying, Teacher, we know that thou teachest the way of God in truth, and that thou dost not care for any man, for thou payest no attention to persons.

17. Εἰπέ οὖν ἡμῖν, Τί σοι δοκεῖ; ἔξεστι δοῦναι κήνον Κεῖσαρι, ἢ οὐ;

17. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cesar, or not?

17. Tell us therefore, Is it lawful according to your opinion to pay tribute to Caesar, or not?

From the whole teaching of Jesus Christ, who denies courts, powers, wars, on which the tribute is expended, it was clear that he did not consider the paying of tribute necessary. The question itself shows clearly that the teaching of Jesus was understood in this way, namely, that taxes ought not to be paid. The Pharisees, having invited the officers of Herod, ask this of him, wishing that he should express himself outright in the presence of the people. The interpretation of this text by the church is full of the highest comicalness.

This text, which obviously denies the authorities, is read on royal days, and forms the chief stay of power. They say that a sly question was proposed to Jesus, in order to catch him; but where is the cunning, if Jesus Christ recognized the power? All he had to do was to say, as Apostle Paul said, Every power is from God, and all would have been well. But the trouble is that Jesus not only fails to recognize the power, not only despises it, but regards it in its nature as an evil, and places himself and men higher than it. His whole teaching, which recognizes every man as his judge and free, directly excludes every power, considering it evil and therefore darkness.

18. Γινούς δὲ ὁ Ἰησοῦς τὴν πονηρίαν αὐτῶν εἶπε, Τί με πειράζετε, ὑποκριταί;

Matt. xxii. 18. But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites?

18. And guessing their cunning, Jesus said, Why do you tempt me, cunning people?

19. Ἐπιδελξατέ μοι τὸ νόμισμα τοῦ κήνσου. οἱ δὲ προσήνεγκαν αὐτῷ δηνάριον.

19. Shew me the tribute money. And they brought unto him a penny.

19. Show me the tribute money. And they brought him a penny.

20. Καὶ λέγει αὐτοῖς, Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή;

20. And he saith unto them, Whose is this image and superscription?

20. And he said to them, Whose is this image and superscription?

21. Λέγουσιν αὐτῷ,
Καίσαρος. τότε λέγει αὐ-
τοῖς, Ἀπόδοτε οὖν τὰ
Καίσαρος Καίσαρι· καὶ
τὰ τοῦ Θεοῦ τῷ Θεῷ.

21. They say unto him,
Cesar's. Then saith he
unto them, Render
therefore unto Cesar
the things which are
Cesar's; and unto God
the things that are
God's.

21. They said, Cæsar's.
Then he said to them,
Then give back to Cæsar
what is Cæsar's; and to
God give what is God's.

22. Καὶ ἀκούσαντες
ἐθαύμασαν· καὶ ἀφέντες
αὐτὸν ἀπῆλθον.

22. When they had
heard these words, they
marvelled, and left him,
and went their way.

22. When they heard
this, they marvelled,
and left him, and went
away.

(α) ἀπόδοτε in its most usual signification, and obviously in place here.

According to the teaching of the church people, both the Orthodox and the free, it turns out that this passage means the same as Rom. xiii. 1; 1 Tim. ii. 2; 1 Peter ii. 13. And this passage is always read on royal days. According to them this passage means that we must fulfil our obligations toward the king in the same way as toward God.

This is what Reuss says (Vol. I., p. 571):

Mais on aurait tort de s'arrêter à cette interprétation de la réponse. En effet, celle-ci pourrait paraître insuffisante, en ce sens qu'elle semble plutôt éviter que résoudre la question posée, laquelle, après tout, avait sa haute importance. Mais Jésus n'entre point dans la discussion du droit; sa mission n'était pas politique, son royaume ne devait pas être de ce monde. Il ne se préoccupe pas de faire le bilan des grands principes de la nationalité et de la puissance matérielle. Il se borne à constater que l'homme (ainsi que la société) appartient ici-bas à deux sphères distinctes, à la sphère politique et civile, et à la sphère morale et religieuse. Chacune lui impose des devoirs particuliers auxquels personne ne doit se soustraire. Il pouvait admettre, bien qu'ici il ne le déclare pas explicitement, que la première sphère est inférieure à la seconde; mais tant qu'elle ne gêne pas l'exercice des devoirs de celle-ci, rien ne dispense l'individu de ceux qui lui incombent envers l'autre. Tant que Dieu reçoit ce qui lui est dû, il n'y a pas de raison pour qu'on s'insurge contre l'ordre établi dans le monde (Rom. xiii. 1 ss. 1 Tim. ii. 1 ss. 1 Pierre ii. 13 ss.), et il y a des moyens plus efficaces d'assurer le sort d'une nation que ceux desquels celle-ci attend en vain le résultat désiré quand elle a négligé les autres.

The church says (p. 409):

However, when thou hearest, *Render unto Cæsar the things which are Cæsar's*, thou must understand only as much as does not interfere with godliness; for everything which is contrary to godliness is no longer a tribute to Cæsar, but a tribute and custom to the devil.

They marvelled: At the wisdom of the Lord's answer to the cunningly put question; the answer surpassed and deceived their expectations. Evidently the answer was in favour of the Herodians, but the second part of the answer not only failed to represent a pretext for accusing the Lord on the part of the Pharisees, but, on the contrary, pointed directly to the necessity or duty of rendering unto God the things which are God's, by the side of Cæsar's tribute. One obligation does not contradict the other; on the contrary, they conveniently go together and must be paid at the same time.

But they fail to explain how these two obligations are to be united. In the person of Jesus they were not united, just as they cannot be united in the case of all those who understand his teaching. From the teaching of Jesus it follows that he who believes in life and in God will not resist evil, will not go to court, will not wage war, will not collect possessions for himself, and so, obviously, will not pay any taxes, for there will be nothing to pay them with, and, besides, there is no cause for a man to pay, who does not recognize courts, governments, and nationalities. But the Pharisees think that this is all he teaches, and so they come up with the Herodians, and ask, Is it right to pay the taxes to Cæsar? He says, What does it mean to pay taxes? Show me your taxes, what you pay with? They show him a coin. He looks at the image of Cæsar, and asks, What is coined here? He does not even know, and does not want to know that there is a Cæsar. They say, it is Cæsar. Cæsar? His coin? Well, then give back to him what is his. Jesus says that a man can be in no dependence on Cæsar, but is always dependent on God. The same verb *ἀπόδοτε* to Cæsar what is Cæsar's, and to God what

is God's, has led the interpreters into error. But it is sufficient to comprehend God differently from a king, which the popes are unable to do, and then the difference of the two phrases becomes clear. To give back that which is somebody else's means to divide up with him, to have no relations with him, not to take from him. But to give back to God means to give to God the comprehension which he has given to men.

There can be no choice about this; either we must understand it as the priests do, namely, that a king is almost a God, and that nearly equal honours are to be given to a king and to God; or else we must understand that the one is to be despised, and the other honoured. The meaning of the whole discourse, which was started by the Pharisees only in order to cause Jesus to commit an offence, is this, that, as in the case of the demand of tribute in Capernaum, he removes the offence, while fulfilling the teaching. Not to offend them, give, in accordance with the rule of non-resistance to evil; do not submit to the offence of the leaven, by not resisting, by not taking part in it.

OF THE ADULTERESS

52. Καὶ ἀπέστειλεν ἀγγέλους πρὸ προσώπου αὐτοῦ· καὶ πορευθέντες εἰσῆλθον εἰς κώμην Σαμαρειτῶν, ὥστε ἐτοιμάσαι αὐτῷ.

53. Καὶ οὐκ ἐδέξαντο αὐτὸν, ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον εἰς Ἱερουσαλήμ.

54. Ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ Ἰάκωβος καὶ Ἰωάννης εἶπον, Κύριε, θέλεις ἐπιωμεν πῦρ καταβῆναι ἀπὸ τοῦ οὐρανοῦ, καὶ ἀναλῶσαι αὐτοὺς, ὡς καὶ Ἡλίας ἐποίησε;

Luke ix. 52. And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him.

53. And they did not receive him, because his face was as though he would go to Jerusalem.

54. And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?*

52. On their way the disciples of Jesus entered into a village of Samaria, to prepare a night's lodging for him.

53. But they did not receive him there.

54. And when his disciples James and John saw this, they said, Dost thou agree to this, that it is proper to say, May they be killed by lightning from heaven for this?

55. Στραφεῖς δὲ ἐπε-
τίμησεν αὐτοῖς, καὶ εἶπεν,
Οὐκ οἰδατε οἶον πνεύμα-
τός ἐστε ὑμεῖς·

56. Ὁ γὰρ υἱὸς τοῦ
ἀνθρώπου οὐκ ἤλθε ψυ-
χὰς ἀνθρώπων ἀπολέσαι,
ἀλλὰ σῶσαι. καὶ ἐπορεύ-
θησαν εἰς ἑτέραν κώμην.

3. Ἀγροῦσι δὲ οἱ γραμ-
ματεῖς καὶ οἱ Φαρισαῖοι
πρὸς αὐτὸν γυναῖκα ἐν
μοιχείᾳ κατελιγμένην,
καὶ στήσαντες αὐτὴν ἐν
μέσῳ,

4. Λέγουσιν αὐτῷ,
Διδάσκαλε, αὕτη ἡ γυνή
κατελήφθη ἐπαυτοφώρῳ
μοιχευομένη.

5. Ἐν δὲ τῷ νόμῳ
Μωσῆς ἡμῖν ἐνετείλατο
τὰς τοιαύτας λιθοβολεῖ-
σθαι· σὺ οὖν τί λέγεις;

6. Τοῦτο δὲ ἔλεγον
πειράζοντες αὐτὸν, ἵνα
ἐχῶσι κατηγορεῖν αὐτοῦ.
ὁ δὲ Ἰησοῦς κάτω κύψας,
τῷ δακτύλῳ ἔγραφεν εἰς
τὴν γῆν·

7. Ὡς δὲ ἐπέμενον
ἐρωτῶντες αὐτὸν, ἀνακύ-
ψας εἶπε πρὸς αὐτοὺς, Ὁ
ἀναμάρτητος ὑμῶν πρῶ-
τος τὸν λίθον ἐπ' αὐτῇ
βαλέτω.

8. Καὶ πάλιν κάτω
κύψας ἔγραφεν εἰς τὴν
γῆν.

9. Οἱ δὲ, ἀκούσαντες
καὶ ὑπὸ τῆς συνειδήσεως
ἐλεγχόμενοι, ἐξήρχοντο
εἰς καθέως, ἀρξάμενοι
ἀπὸ τῶν πρεσβυτέρων
ἕως τῶν ἐσχάτων· καὶ
κατελείφθη μόνος ὁ Ἰη-
σοῦς, καὶ ἡ γυνὴ ἐν μέσῳ
ἐστῶσα.

10. Ἀνακύψας δὲ ὁ
Ἰησοῦς, καὶ μεθ' ἐνά θεα-

55. But he turned, and
rebuked them, and said,
Ye know not what man-
ner of spirit ye are of.

56. For the Son of man
is not come to destroy
men's lives, but to save
them. And they went
to another village.

John viii. 3. And the
scribes and Pharisees
brought unto him a
woman taken in adul-
tery: and when they
had set her in the
midst,

4. They say unto him,
Master, this woman was
taken in adultery, in the
very act.

5. Now Moses in the
law commanded us, that
such should be stoned:
but what sayest thou?

6. This they said,
tempting him, that they
might have to accuse
him. But Jesus stooped
down, and with his fin-
ger wrote on the ground,
as though he heard
them not.

7. So when they con-
tinued asking him, he
lifted up himself, and
said unto them, He that
is without sin among
you, let him first cast a
stone at her.

8. And again he
stooped down, and
wrote on the ground.

9. And they which
heard it, being con-
victed by their own
conscience, went out
one by one, beginning
at the eldest, even unto
the last: and Jesus was
left alone, and the
woman standing in the
midst.

10. When Jesus had
lifted up himself, and

55. And Jesus replied
to them, You do not un-
derstand of what spirit
you are.

56. For the son of man
has not come to destroy
the lives of men, but to
save them. And he
went to another village.

3. And the scribes and
Pharisees brought to
him a woman taken
in adultery; and they
placed her before him,

4. And said to him,
Teacher, this woman
was caught in adultery.

5. According to the
law of Moses we are
commanded to stone
such a one to death.
What dost thou say?

6. They said this,
tempting him, that they
might have cause for
accusing him. But Je-
sus, bending down,
wrote with his finger on
the ground.

7. And they continued
asking him. He lifted
himself up, and said to
them, He who is without
sin among you, let him
cast the first stone at
her.

8. And again he bent
down and began to write
on the ground.

9. They understood
him, and their con-
science reproved them,
and one by one, from
the eldest to the young-
est, they all went away.
And Jesus alone was
left, and the woman
standing before him.

10. Jesus lifted him-
self and saw none but

σάμενος πλὴν τῆς γυναί-
κός, εἶπεν αὐτῇ, Ἡ γυνή,
ποῦ εἰσιν ἐκεῖνοι οἱ κατῇ-
γοροί σου; οὐδεὶς σε
κατέκρινεν;

11. Ἡ δὲ εἶπεν, Οὐ-
δεὶς, κύριε. εἶπε δὲ αὐτῇ
ὁ Ἰησοῦς, Οὐδὲ ἐγὼ σε
κατακρίνω· πορεύου καὶ
μηκέτι ἁμάρτανε.

saw none but the wo-
man, he said unto her,
Woman, where are those
thine accusers? hath
no man condemned
thee?

11. She said, No man,
Lord. And Jesus said
unto her, Neither do I
condemn thee: go, and
sin no more.

the woman. And he
said to her, Woman,
where are thy accusers?
Has no one condemned
thee?

11. She said, No one,
sir. And Jesus said to
her, Neither do I con-
demn thee: go, and sin
no more.

(a) Even as Elias did, is wanting in many texts.

In this story the Pharisees directly approach Christ with a provocation for an offence, by bringing in the adulteress and asking what he would say. He has nothing to say. Well, an adulteress; well, she has sinned; well, what of it? It is a pity she has sinned,—that is all he can say. So he keeps silence. They do not ask him outright what they should do, and so he keeps silence. But when they ask him directly what to do, whether to stone her, or not, he says, He who is without sin, let him stone her. And they went away. They saw that only he who is without sin has a right to punish, and as there can be no such people, there can be no punishment. And when they went away, he asked, Well, has no one condemned thee? No one. Neither can I condemn thee: go, and sin no more. Do not sin thyself, and let them not sin, that is all. And the offence of the judgment is destroyed.

This parable has had a wonderful fate. Although it is semi-apocryphal, it has had unusual luck. For some reason people have a special liking for it and find in it something very sentimental and poetical. The divine teacher,—the adulteress: He is in meditation, drawing with his finger in the sand. And they go and paint pictures and write verses on this occasion. All they see in this is only what is sentimental; but they do not see that sturdy common sense, from which follows the impossi-

bility of a code of laws, of a senate, of circuit and district courts, and of justices of the peace. They are possible only when men have not even that degree of truthfulness which the Pharisees had. Not one Pharisee dared to say that he was without sin, and they comprehended that only he could punish who could have the boldness to say that he was without sin.

This parable has had a wonderful fate. In what way is it possible more clearly to discuss and picture the impossibility of courts than in this parable? It is impossible to do so. And what happens? The sentimentality, the drawing with the finger in the sand, is what gives especial pleasure; but the meaning, the significance, the purpose of this parable do not seem to exist at all. The sentimentality is pleasing, and it is pleasant to receive a salary, and the meaning, well, — it means that in a conversation you must not condemn your neighbour; you must not say of Márya Ivánovna that she has lovers; but hanging and chopping off heads, that is all right, that is a different matter.

OF THE TRUE LIFE

13. Εἶπε δὲ τις αὐτῷ ἐκ τοῦ ὄχλου, Διδάσκαλε, εἰπὲ τῷ ἀδελφῷ μου μερίσασθαι μετ' ἐμοῦ τὴν κληρονομίαν.

14. 'Ο δὲ εἶπεν αὐτῷ, Ἄνθρωπε, τίς με κατέστησε δικαστὴν ἢ μεριστὴν ἐφ' ὑμᾶς;

Luke xiii. 13. And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

14. And he said unto him, Man, who made me a judge or a divider over you?

13. And one of the people said to Jesus, Teacher, command my brother to divide the inheritance with me.

14. And Jesus said to him, Man, has any one made me a judge or divider among you?

The man asks Jesus justly to divide his inheritance with his brother. Jesus replies that it is not his, nor anybody else's business, except of those who divide. But how to divide is well known: give everything. To be himself a judge over others is an offence. And so Jesus angrily rebukes him.

25. Καὶ ἰδοὺ, νομικὸς τις ἀνέστη, ἐκπειράζων αὐτὸν, καὶ λέγων, Διδάσκαλε, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω;

26. Ὁ δὲ εἶπε πρὸς αὐτὸν, Ἐν τῷ νόμῳ τί γέγραπται; πῶς ἀναγινώσκεις;

27. Ὁ δὲ ἀποκριθεὶς εἶπεν, Ἀγαπήσεις Κύριον τὸν Θεόν σου ἐξ ὅλης τῆς καρδίας σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου, καὶ ἐξ ὅλης τῆς διανοίας σου, καὶ τὸν πλησίον σου ὡς σεαυτόν.

Luke x. 25. And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

26. He said unto him, What is written in the law? how readest thou?

27. And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

25. And, behold, a lawyer stood up and, tempting Jesus, said, Teacher, what shall I do to receive eternal life?

26. Jesus said to him, What is written in the law? How dost thou read?

27. And the lawyer replied, Love thy Lord with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

(a) Many texts have the variant *ἐαυτόν*.

I leave here the customary reading, as the meaning of the lawyer's words is not important here, but what is important is the parable to which Luke alone attached these words. The meaning of this variant is analyzed in another place. Here we must not forget that Luke has very unsuccessfully attached these words to the parable, in the first place, because he has weakened their meaning, and secondly, because he has put them in the mouth of the lawyer. The lawyer could not have known this commandment, for it is not a commandment, but detached words from two different books of Moses.

Deut. vi. 5. And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.

Lev. xix. 18. Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the Lord.

28. Εἶπε δὲ αὐτῷ, Ὅρθῶς ἀπεκρίθης· τοῦτο ποιεῖ, καὶ ζήσῃ.

29. Ὁ δὲ, θέλων δικαιῶν ἑαυτὸν, εἶπε πρὸς τὸν Ἰησοῦν, Καὶ τίς ἐστὶ μου πλησίον;

Luke x. 28. And he said unto him, Thou hast answered right: this do, and thou shalt live.

29. But he, willing to justify himself, said unto Jesus, And who is my neighbour?

28. Jesus said to him, Thou hast answered right: do this, and thou wilt live.

29. But the lawyer wanted to justify himself, and said to Jesus, And who is my neighbour?

30. Ὑπολαβὼν δὲ ὁ Ἰησοῦς εἶπεν, Ἀνθρῳπὸς τις κατέβαιnen ἀπὸ Ἱερουσαλὴμ εἰς Ἱεριχώ, καὶ λησταῖς περιέπεσεν, οἱ καὶ ἐκδύσαντες αὐτὸν καὶ πληγὰς ἐπιθέντες ἀπῆλθον, ἀφέντες ἡμιθανὴ τυγχάνοντα.

31. Κατὰ συγκυρίαν δὲ ἱερεὺς τις κατέβαιnen ἐν τῇ ὁδῷ ἐκείνῃ, καὶ ἰδὼν αὐτὸν ἀντιπαρήλθεν.

32. Ὁμοίως δὲ καὶ Λευίτης, γενόμενος κατὰ τὸν τόπον, ἐλθὼν καὶ ἰδὼν ἀντιπαρήλθεν.

33. Σαμαρείτης δὲ τις ὁδεύων ἦλθε κατ' αὐτὸν, καὶ ἰδὼν αὐτὸν ἐσπλαγχνίσθη.

34. Καὶ προσελθὼν κατέδησε τὰ τραύματα αὐτοῦ, ἐπιχέων ἔλαιον καὶ οἶνον· ἐπιβὰς δὲ αὐτὸν ἐπὶ τὸ ἴδιον κτῆνος, ἤγαγεν αὐτὸν εἰς πανδοχεῖον, καὶ ἐπεμελήθη αὐτοῦ.

35. Καὶ ἐπὶ τὴν αὔριον ἐξελθὼν, ἐκβαλὼν δύο δηνάρια ἔδωκε τῷ πανδοχεῖ, καὶ εἶπεν αὐτῷ, Ἐπιμελήθητι αὐτοῦ· καὶ ὅ τι ἂν προσδαπανήσῃς, ἐγὼ ἐν τῷ ἐπανέρχεσθαί με ἀποδώσω σοι.

36. Τίς οὖν τούτων τῶν τριῶν δοκεῖ σοι πλησίον γεγονέναι τοῦ ἐμπεσόντος εἰς τοὺς ληστάς;

37. Ὁ δὲ εἶπεν, Ὁ ποιήσας τὸ ἔλεος μετ' αὐτοῦ. εἶπεν οὖν αὐτῷ ὁ Ἰησοῦς, Πορεύου, καὶ σὺ ποιεῖ ὁμοίως.

30. And Jesus answering, said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

31. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side.

32. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

33. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him,

34. And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35. And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him: and whatsoever thou spendest more, when I come again, I will repay thee.

36. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

37. And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

30. And Jesus said to him, There was a man who went from Jerusalem to Jericho, and fell among robbers. The robbers took everything from him, beat him, and went away, leaving him half dead.

31. A priest happened to come that way. When he saw the man, he turned around and went away.

32. And likewise a Levite, passing by that place, saw him, and went away.

33. A Samaritan, as he travelled, came where he was; he saw him and took pity on him.

34. And he went and bound up his wounds, pouring in oil and wine, and set him on his horse, and brought him to an inn, and took care of him.

35. On the following morning the Samaritan proceeded on his journey, giving the host two pence, and saying, Take care of this man. If thou spendest more on my way back.

36. Well, what do you think? Which of the three, the priest, the Levite, or the Samaritan, was a neighbour to him who fell among the robbers?

37. And the lawyer said, Of course, he who had pity on him. Then Jesus said, Go, and do likewise.

The lawyer retorts to Jesus against his teaching that all men are the children of one Father — God, and that therefore a man must make no distinction between people. He said, for example, that we must love our neighbour, but these words do not prove anything, for it is impossible to love all. I love my wife, my children, and all love some, and do not love others. It is easy enough to say, Love thy neighbour. Who is thy neighbour? And if it does not say who is a neighbour, nothing is said, and nothing but words are left.

To this Jesus replies by citing the Samaritan and what he did. He does not say who is a neighbour, but chooses one who is farthest removed from the Jews, a Samaritan, and says what he did, and in reply says, Do likewise.

The discussion as to who is a neighbour is a snare which entices away from the truth, and, in order not to fall into it, it is necessary not to discuss, but to act. This is the offence of the leaven of the Sadducees and the Herodians.

21. Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς αὐτοῦ, ὅτι δεῖ αὐτὸν ἀπελθεῖν εἰς Ἱερουσόλυμα,

Matt. xvi. 21. From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem,

21. And Jesus began to tell his disciples that he had to go to Jerusalem,

22. Εἰπὼν, Ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν, καὶ ἀποδοκίμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων, καὶ ἀποκτανθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι.

22. Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.

22. For the son of man must suffer much, and be rejected by elders, priests, and learned men, and be slain, and be raised after three days.

In Matthew it says that Jesus announced that he had to go to Jerusalem and suffer there and be killed, and so forth. In Mark it says that the son of man was to suffer, be killed, and raised.

Jesus calls himself the son of man when he understands by himself his divine essence, which is common to all men. Even thus we must understand it here.

Jesus at the same time says that first he, Jesus, would have to suffer much, and be killed, and be raised from the dead in the spiritual sense; he also says that the comprehension of the son of man will be rejected, before it is raised and accepted.

32. Καὶ παρρησία τὸν λόγον ἐλάλει. Καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος ἤρξατο ἐπιτιμᾶν αὐτῷ.

33. Ὁ δὲ ἐπιστραφεὶς, καὶ ἰδὼν τοὺς μαθητὰς αὐτοῦ, ἐπετίμησε τῷ Πέτρῳ, λέγων, Ὑπάγε ὀπίσω μου, Σατανᾶ· ὅτι οὐ φρονεῖς τὰ τοῦ Θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων.

9. Οὐχὶ δώδεκά εἰσιν ὥραι τῆς ἡμέρας; ἐὰν τις περιπατῇ ἐν τῇ ἡμέρᾳ, οὐ προσκώπτει, ὅτι τὸ φῶς τοῦ κόσμου τούτου βλέπει.

10. Ἐὰν δέ τις περιπατῇ ἐν τῇ νυκτὶ, προσκώπτει, ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ.

Mark viii. 32. And he spake that saying openly. And Peter took him, and began to rebuke him.

33. But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.

John xi. 9. Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

10. But if a man walk in the night, he stumbleth, because there is no light in him.

32. And he spoke these words with confidence. And taking him by the hand, Simon Peter began to hold him back.

33. But when he had turned around and looked at his disciples, he rebuked Simon Peter, saying, Get away from me, offender. Thou enticest me away from the truth, for thou dost not think of what is divine, but what is human.

9. There are twelve hours in the day. And if thou walkest in the day, thou dost not stumble, for it is light.

10. But if thou walkest in the night, thou stumblest, for thou dost not see the light.

John ii. 7. Then after that saith he to his disciples, Let us go into Judea again.

8. His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?

And to Peter's remark, Jesus replies, Thou wantest to allure me away from the truth and light. If I am going to consider what is dangerous for me, and what not, if I am going to reflect as to what will come to me as a result of my act in my carnal life, I shall go from the light into the darkness, and then I shall perish, for he who walks in the light does not stumble. This is the first example of enticing away from the truth. Jesus calls this an offence. It is the offence of the leaven of the Sadducees. And to this offence Jesus replies that,

on the contrary, what turns out to be reasonable according to our carnal considerations, is nothing but the darkness, and that only spirit is light, for which there can be no errors and no stumbling-blocks.

34. Καὶ προσκαλεσάμενος τὸν ὄχλον σὺν τοῖς μαθηταῖς αὐτοῦ, εἶπεν αὐτοῖς, Ὅστις θέλει ὀπίσω μου ἔλθειν, ἀπαρνησάσθω ἑαυτὸν, καὶ ἀράτω τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθείτω μοι.

35. Ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ, ζήκειν ἐμοῦ καὶ τοῦ εὐαγγελίου, οὗτος σώσει αὐτήν.

18. Καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτόν, οἵτινες λέγουσιν ἀνάστασιν μὴ εἶναι· καὶ ἐπηρώτησαν αὐτόν, λέγοντες,

19. Διδάσκαλε, Μωσὴς ἔγραψεν ἡμῖν, ὅτι ἐάν τινος ἀδελφὸς ἀποθάνῃ, καὶ καταλίπῃ γυναῖκα, καὶ τέκνα μὴ ᾗ, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ, καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ.

20. Ἐπτά οὖν ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος ἔλαβε γυναῖκα, καὶ ἀποθνήσκων οὐκ ᾗ σπέρμα·

21. Καὶ ὁ δεύτερος ἔλαβεν αὐτήν, καὶ ἀπέθανε, καὶ οὐδὲ αὐτὸς ᾗ σπέρμα· καὶ ὁ τρίτος ὡσαύτως·

22. Καὶ ἔλαβον αὐτήν οἱ ἑπτὰ, καὶ οὐκ ᾗ σπέρμα. Ἐσχάτη πάντων ἀπέθανε καὶ ἡ γυνή.

Mark viii. 34. And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

35. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.

Mark xii. 18. Then come unto him the Sadducees, which say there is no resurrection, and they asked him, saying,

19. Master, Moses wrote unto us, If a man's brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

20. Now there were seven brethren: and the first took a wife, and dying left no seed.

21. And the second took her, and died, neither left he any seed: and the third likewise.

22. And the seven had her, and left no seed: last of all the woman died also.

34. And he called the people with his disciples, and said to them, He who wants to walk according to me, let him deny himself (let him take the cross and follow me).

35. For he who wants to save his earthly life, will lose the true life; and he who will lose the earthly life for me and the true good, will save it.

18. Then the Sadducees came to him. They told him, on the contrary, that there would be no awakening of life, and began to ask him,

19. Teacher, Moses said that if one dies and leaves no children, then the brother is to take the wife of him who died, to raise up a descent to his brother.

20. There were seven brothers, and the first married and died, and had no children, and left his wife to his brother.

21. And similarly the second and the third,

22. Up to the seventh. After all of these the woman died.

23. Ἐν τῇ οὖν ἀναστάσει, ὅταν ἀναστῶσι, τίνος αὐτῶν ἔσται γυνή; οἱ γὰρ ἑπτὰ ἔσχον αὐτὴν γυναῖκα.

24. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Οὐ διὰ τοῦτο πλανᾶσθε, μὴ εἰδότες τὰς γραφὰς, μηδὲ τὴν δύναμιν τοῦ Θεοῦ;

34. Οἱ υἱοὶ τοῦ αἰῶνος τούτου γαμοῦσι καὶ ἐκγαμίσκονται.

35. Οἱ δὲ καταξιωθέντες τοῦ αἰῶνος ἐκείνου τυχεῖν, καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν, οὔτε γαμοῦσιν οὔτε ἐκγαμίσκονται.

36. Οὔτε γὰρ ἀποθανεῖν ἔτι δύνανται· ἰσάγγελοι γὰρ εἰσι, καὶ υἱοὶ εἰσι τοῦ Θεοῦ, τῆς ἀναστάσεως υἱοὶ ὄντες.

33. Καὶ ἀκούσαντες οἱ ὄχλοι ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ.

39. Αποκριθέντες δὲ τινες τῶν γραμματέων εἶπον, Διδάσκαλε, καλῶς εἶπας.

40. Οὐκ ἔτι δὲ ἐτόλμων ἐπερωτᾶν αὐτὸν οὐδέν.

23. In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.

24. And Jesus answering said unto them, Do ye not therefore err, because ye know not the Scriptures, neither the power of God?

Luke xx. 34. The children of this world marry, and are given in marriage:

35. But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:

36. Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.

Matt. xxii. 33. And when the multitude heard this, they were astonished at his doctrine.

Luke xx. 39. Then certain of the scribes answering said, Master, thou hast well said.

40. And after that they durst not ask him any question at all.

23. Whose wife will she be in the resurrection, when they will rise to life? All seven had her.

24. And Jesus replied to them, You are mixed; you do not understand the Scripture and the power of God.

34. Men of this life marry, and women are given in marriage:

35. But those who become worthy of the other life and of the reestablishment from the dead neither marry, nor are given in marriage.

36. For they cannot die again; for they become the will of God: they become the children of God and the children of the reestablishment.

33. And the people marvelled at his teaching.

39. And many of the learned said, Teacher, thou art right.

40. And they did not dare to ask him again.

(a) In Matthew it says οἱ λέγοντες μὴ εἶναι ἀνάστασιν. In Mark, οὔτινες λέγουσιν ἀνάστασιν μὴ εἶναι. According to Matthew, we should have to translate, They said that there was not; according to Mark, Those who say. According to Luke, οἱ λέγοντες ἀνάστασιν μὴ εἶναι. Luke's version defines the meaning of the words, The Sadducees came to deny his teaching about the resurrection.

The word *resurrection* can by no means be left with the significance which it has with us, a vivification after

death; in Greek it has a different meaning, not from the way the Sadducees understand it, but from the definition given to it by Jesus.

(b) In Matthew, Like the angels of God; in Mark, Like the angels in heaven; in Luke, *ἰσάγγελοι γάρ εἰσι*, *equal to angels*. I translate by, They become the will of God.

No matter what the Sadducees may understand by the reëstablishment *ἀνάστασις*, which is incorrectly translated by *resurrection*, for in many other places *ἀνάστασις*, as here, means *the raising of descendants*; whatever they may have understood, Jesus clearly and precisely says that he understands by *ἀνάστασις* those who *οὔτε γὰρ ἀποθανεῖν δύνανται*, *who cannot die*.

Life in the spirit is the only awakening of life, of which Jesus speaks. The Sadducees know it and understand it, but they want to show him the contradictoriness of his teaching. Leaning on the letter of the law of Moses, and on his words about marriage, according to the meaning of which he has to admit the marriage of widows, they say to him that the resurrection is senseless, for it is impossible to imagine all as risen from the dead. They express the same idea which a modern materialist would express in regard to the teaching of the resurrection. The particles of matter cannot return to all bodies, for the same particles formed the bodies of many. To this objection of materialism, to this same materialistic argument, Jesus replies by explaining what it is he understands by the reëstablishment of life.

The reëstablishment of life consists in this, that the life of men is united with the will of God,—man becomes the will of God, and so it is impossible to speak of the marital relations of the will of God. For the man of the spirit, who has risen, as Jesus understands the resurrection, there can be no question of marital relations.



Fig. 1. The figure of the seated figure, possibly a saint or religious figure, holding a staff or scepter. The figure is framed by a simple rectangular border.



And explaining the concept of the reestablishment of life, he says:

31. Περὶ δὲ τῆς ἀνα-
στάσεως τῶν νεκρῶν, οὐκ
ἀνέγνωτε τὸ ῥηθὲν ὑμῖν
ὑπὸ τοῦ Θεοῦ, λέγοντος,

Matt. xxii. 31. But as
touching the resurrec-
tion of the dead, have
ye not read that which
was spoken unto you by
God, saying,

31. But as to the wa-
kening of the dead,
have you not read the
word of God spoken to
you? He said.

In Matthew it speaks of the reestablishment of the dead; in Mark and in Luke it says *ἐγρονται οἱ νεκροί*, that is, the idea of the resurrection is again expressed by the word of the *wakening from sleep*, the same word which is several times used in John to express the *regeneration by the spirit*. Generally this passage is understood to mean that Jesus is disputing some idea of the resurrection, as it existed among the Pharisees. Without entering into the historical investigations, which prove that such a conception did not exist, the discourse itself, both in the beginning of the discourse and in this place, shows that the discourse has reference to the teaching of Christ about the reestablishment from the dead, and by no means about some unknown teaching of the Pharisees. And in this place Jesus explains his teaching with the help of the Scripture.

32. 'Εγὼ εἰμι ὁ Θεὸς
'Αβραάμ, καὶ ὁ Θεὸς
'Ισαάκ, καὶ ὁ Θεὸς 'Ια-
κώβ; οὐκ ἔστιν ὁ Θεὸς
Θεὸς νεκρῶν, ἀλλὰ ζών-
των.

Matt. xxii. 32. I am
the God of Abraham,
and the God of Isaac,
and the God of Jacob?
God is not the God of
the dead, but of the liv-
ing.

32. I am the God of
Abraham, and the God
of Isaac, and the God of
Jacob. God is not the
God of the dead, but of
the living.

38. Πάντες γὰρ αὐτῷ
ζῶσιν.

Luke xx. 38. For all
live unto him.

38. For all are living
to him.

This passage, one of the most significant on account of the clearness of exposition and the unity of the thought with the whole teaching, as expounded in the Gospel of John, is completely lost in the crude conception of the church. The radical mistake is made in supposing that the Pharisees believed in the resurrection, and the Sad-

ducees did not, and that the whole passage is dealing with an elucidation of the difference of view-points of the Pharisees and the Sadducees.

No matter how accustomed one may have become to the insipidity of the church interpretations, one cannot help but be each time terrified anew at the manifestations of this lack of comprehension. The whole passage is interpreted in relation to the difference of opinion as held by the Pharisees and the Sadducees. But what the Pharisees and the Sadducees are no one knows.

In the Acts of the Apostles there is this passage :

XXIII. 7. And when he had so said, there arose a dissension between the Pharisees and the Sadducees : and the multitude was divided.

8. For the Sadducees say that there is no resurrection, neither angel, nor spirit : but the Pharisees confess both.

And on this passage, which does not at all mean that the belief in immortality formed the peculiarity of the teaching of the Pharisees, but only that certain Pharisees, like Paul, believed in the resurrection, on this verse is based the interpretation that the discourse of Jesus is not concerning the teaching of life, but that Jesus is suddenly becoming the advocate of the teaching of the Pharisees. And the clear and profound passage, which unquestionably denies the destruction in death and the future life, is understood as a teaching of the future life and of angels.

This is what the church says (pp. 409-413):

The Sadducees: Who say that there is no resurrection. The resurrection is the miraculous calling of the dead body to life, through the union with the soul of the dead body, such as will be the universal resurrection at the end of the world. The Sadducees rejected not only the resurrection itself, but also the future life and the existence of the soul after death separately from the body, and the existence of spirits and angels. They

were ruder than the Pharisees, being completely given to material things. The law of Moses concerning the levirate marriage, pointed out by the Sadducees, had for its purpose the prevention of the cessation of issue, which was regarded as a misfortune by the Jews. According to this law, the brother of the deceased man had to take his widow unto himself, and the first-born of their male issue was considered to be the son of the deceased man, and thus established the continuation of the race.

Now there were seven brethren, etc. : In approaching the Saviour, the Sadducees do not begin to speak to him directly about the resurrection, but invent a story and tell an incident which, in my opinion, has never happened, hoping to puzzle him and to overthrow both the possibility of the resurrection and of what the Saviour thought it would be.

Lest he should ask why seven had one wife, the Sadducees refer to Moses, though their whole story, in my opinion, was a mere invention. For the third one would not have taken her, seeing that two husbands had already died with her; and if the third brother had taken her, the fourth and the fifth would have refused her; and if these had agreed, the sixth and the seventh would certainly have declined her: they would have turned away from her, fearing the same fate, for the Jews were prone to express such fear. But why did the Sadducees invent seven husbands, and not two or three, for the one woman? They hoped so much the more to ridicule his teaching of the resurrection. And so they said, All had her, thinking that after that he would not have anything to say. In pointing to the law of Moses and showing the difficulty in harmonizing this law with the idea of the resurrection, the Sadducees let him know that, in their opinion, the idea of the resurrection is incompatible (if not in direct opposition) with the law itself, which was given by God as a guidance into faith.

Do ye not therefore err, etc. : In solving the misunderstanding, the Lord shows that the denial of the resurrection of the dead by the Sadducees, which is apparently based on the law, is an error due to their incorrect understanding of (1) the Scripture, (2) the power or mightiness of God. They refer to Moses and to the law, as though they knew it, and the Saviour, on the contrary, shows them that their very question betrayed their ignorance of the Scripture. This is the very reason why they tempted him, for they did not properly comprehend the Scripture, and did not know the power of God, of which so many examples had been presented to you (the Sadducees), and yet you have not come to

know it either from the Scripture, or from the general principles of reason. For it is possible to know even from the general principles of reason that everything is possible to God. This ignorance of the Scripture found its expression in this, that they imagined that the order of things would always be the same as at present, that it would always be necessary to marry and get married. For example, in the Old Testament it does not say anywhere that things would be the same after the resurrection; the Sadducees invented this themselves and found in it an incompatibility with the Scripture. The Lord points out this their false representation, showing that after the resurrection there would be a different order of life.

The Sadducees' ignorance of the power of God expressed itself in this, that they denied the possibility of the resurrection of the corruptible body, which has turned to dust. The Lord shows them their error, proving the reality of the resurrection from the Scripture.

Neither marry, nor are given in marriage: There will be no continuation of the race, consequently there is no need of marrying, or being given in marriage, although the difference of the sexes will be preserved.

Equal unto the angels: After the resurrection men will live and be related to each other as are the angels of God. However, the children of the resurrection are not called angels, because they will not marry, but they will not marry, because they will be like the angels.

And the resurrection from the dead, etc.: The Lord borrows the proof of the reality of the resurrection of the dead, which the Sadducees deny, from the Scriptures of Moses, since the Sadducees in their question pointed to Moses. The passage is taken from the Book of Exodus, and contains the words of God himself, said to Moses in the burning bush.

Not the God of the dead, but of the living: God is not the God of those who do not exist and are completely annihilated, who will never rise from the dead. For he did not say of himself, I was, but I am the God of the existing and the living. As Adam, though he was alive on the day when he ate of the fruit of the tree, was subject to death immediately after the sentence of God's judgment, so the forefathers, though they died, remained alive according to the promise of the resurrection.

There are passages in the Old Testament, and other clear indications, in which mention is made of the resurrection, but the Saviour points only to one place in the Book of Moses, since the Sadducees made reference only to Moses.

To Reuss, too, this passage seems strange, and he cautiously expresses the idea that possibly these words have no senseless meaning (Vol. I., pp. 573 and 574):

La réponse de Jésus est double. Il se prononce d'abord sur la question spéciale qui lui est posée ; en second lieu, il affirme la croyance à la vie future comme implicitement enseignée dans un texte sacré que les Sadducéens eux-mêmes ne pouvaient pas récuser. Subsidiairement il en appelle à la puissance de Dieu, comme devant et pouvant écarter toutes les objections de l'incrédulité.

Il déclare donc que les rapports sexuels ne subsistent que dans le monde actuel et pour lui. La vie future n'étant plus sujette à la mort, la nécessité de conserver l'humanité par la propagation des individus et la succession des générations n'existe plus. La question posée par les interlocuteurs est donc parfaitement oiseuse. Quand il est dit que les ressuscités sont semblables aux anges, cela doit être entendu de l'immortalité. On a eu bien tort d'en conclure qu'il a voulu dire que les anges sont sans sexe (comp. Gen. vi. 3). C'est là une thèse que Jésus ne songeait ni à affirmer, ni à examiner.

Quant à la seconde partie de la réponse, qui n'avait pas été directement provoquée par les interlocuteurs, on pourrait être tenté de croire qu'elle appartient à une autre occasion ou qu'elle trahit du moins quelque lacune dans le présent récit. Cependant il n'était pas trop difficile de reconnaître que la question des Sadducéens n'avait point été inspirée par un scrupule théologique, par un doute concernant l'application d'un principe, mais bien par un scepticisme frivole qui s'attaquait à la base même du dogme. Jésus était donc non-seulement autorisé à toucher au fond de la chose, mais sa réplique n'était complète et décisive qu'autant qu'il le faisait.

Cette dernière partie de la réponse est remarquable à plusieurs égards. A première vue, on pourrait dire qu'elle ne prouve pas grand'chose, tout le monde sachant que la locution biblique citée par lui (d'après Exod. iii. 6) signifie proprement : le Dieu déjà adoré par les pères et restant éternellement le même pour leurs descendants. D'après le sens littéral et historique de cette phrase, il n'y est pas question d'immortalité et encore moins de résurrection. Il y a plus. Le fait que Jésus ne trouve, dans tout l'Ancien Testament, rien de plus explicite à citer en faveur de la certitude d'une vie future, prouve que cette idée si importante à la religion était réellement étrangère à l'enseignement des prophètes.

Malgré cela, il nous semble que son raisonnement exégétique, tout libre et subjectif qu'il est, a une grande portée. D'abord il faut bien remarquer qu'il aboutit à prouver non point la *résurrection*, mais l'*immortalité*, ce qui est tout autre chose et appartient à un ordre d'idées plus familières au christianisme qu'au judaïsme. Jésus ne dit pas, et ne pouvait pas dire, que les Patriarches étaient ressuscités; il affirme qu'ils ne sont pas morts. Ensuite, quand on va au fond du raisonnement et qu'on l'examine au point de vue théologique, on reconnaît qu'il proclame l'indestructibilité de toute vie qui reste en communion avec Dieu, puisque les patriarches étaient, pour le peuple comme pour les écoles, les types de l'homme réalisant l'idéal religieux et pouvaient ainsi servir d'éléments à une démonstration théologique du genre indiqué. Cette idée a été développée plus tard par Paul.

Again, as in the case of the sly question of the Pharisees and the Herodians concerning the tribute, to which it seemed that no other answer could be given than, Yes, or, No, Jesus replies directly to the temptation of the Sadducees, and expresses his teaching. And he not only gives expression to his whole teaching, but does it in such a way as not to offend any one, by turning the question against those who ask him. They see themselves that they are guilty and have obtained the very opposite result of what they expected. The Pharisees and the Herodians thought, He will not get out of this. If he condemns the kings and the power, he will be guilty toward the kings and toward his teaching in that he condemns; and if he approves submission to the power, he destroys his teaching. But he answers, without cunning, everything he knows about giving the money back to one, or not giving it back: I never said anything, or wished to judge you in matters of inheritance or disputes.

Questions of earth are decided in an earthly fashion, but the divine question is the only one about which I teach: Give what is God's to no one but to God, consequently, not even to a king, if his demand is contrary to God. And the question is turned against them.

The Sadducees make fun of the resurrection, and prove to him that the resurrection from the dead is foolish.

He tells them what the reëstablishment from death means. The reëstablishment from death is the life in God. For the life in God marriages mean nothing, and it is unnecessary to regard the reëstablishment of life as an awakening of the dead; it has to be understood as an awakening of the true life in the carnal life, and its union with God. For God there is no time, and so, in uniting with God, man passes out of time, consequently, out of death. If the deceased Abraham was united with God, he has remained with God. And if there is a God, there is also Abraham. And if Jesus, as he said in the discourse of John x., united with God, he could say that before Abraham was, he is. This is the positive side of the teaching, as expressed in this passage; but there is also another side, the negative,—the destruction of the offence, the leaven of the Sadducees; this is also expressed in this place, and it is generally left out, though it destroys all the errors which are based on the falsely understood teaching of Christ.

The Sadducees represent to themselves the regeneration of life, taught by Jesus, as a continuation in the flesh, in time and in space, of the same carnal life, as we know it.

This is the very conception of the future life as formed in all mystical church teachings, and this conception is the very leaven of the Sadducees, against which Jesus warns us. He firmly and clearly rejects this doctrine. After this place it is impossible to base the doctrine of the future life in the body on the teaching of Christ. It is possible to believe in such a doctrine, but it is not possible to base it on the teaching of Jesus. In all the didactic passages of Jesus, where he defines what he means by the true life, he speaks of the life which does not depend on time, or on space; but here he says directly that it is impossible and wrong to under-

stand his teaching as a teaching of life in time and space. The question of the Sadducees expresses only in a coarse form what the mystics and the churches say, when they describe the future life in the kingdom of heaven.

To this representation of the future life, Jesus replies. One side of the teaching consists in rejecting the carnal life, for the true life is the life in the will of God. Life consists in uniting with God, and for him who has united his life with God there is no past and no future.

And the other side is this, that every representation of the future shows that a man has not come to understand what the true life means.

34. Οἱ δὲ Φαρισαῖοι,
ἀκούσαντες ὅτι ἐφίμωσε
τοὺς Σαδδουκαίους, συν-
ήχθησαν ἐπὶ τὸ αὐτό.

Matt. xxii. 34. But
when the Pharisees had
heard that he had put
the Sadducees to silence,
they were gathered to-
gether.^a

34. But when the Phar-
isees heard that he had
put the Sadducees to
silence, they united.

(a) *συνήχθησαν ἐπὶ τὸ αὐτό* really means *they came together in one place*; here it means, *they united*, that is, first the Pharisees had tempted him, and then the Sadducees, but now the next question is put by both together.

A whole series of offences presents itself to Jesus.

(1) The disciples wanted to wreak their vengeance on those who did not receive Christ. He said to them, You do not understand the meaning of the teaching.

(2) Peter begged him to consider the danger of his journey to Jerusalem.

To this Jesus replied that it is an offence to reflect on the danger, that not a hair will fall from a man's head without the will of God, and that a man can be guided only by the inner light, and not by reflection, — for reflection is darkness.

This is the first answer, and it refers to all the other offences, including them.

(3) The tax-collectors could have led into an offence both him and all those mendicants who lived in the will of God according to the teaching of Jesus. And Jesus said that according to the fifth rule, which is, that no distinction be made between the nations, the children of God are under no obligation to any one; and he said also that, in order that there be no offence, it was necessary to carry out the rule of non-resistance to evil, and, in order to free others from the offence, it was better to work and give what was demanded than to refuse it.

(4) Christ's disciples remark that such a submission to evil may increase the evil, and that one may have to forgive seven times each day. To this Jesus says that the reflection is unnecessary. Reflection is an offence, and it is necessary to forgive according to the first rule: Be not angry, and if thou hast quarrelled, make thy peace.

(5) The Pharisees want to permit the legal remarrying. Jesus replies that this is an offence against oneself, against the wife, and against the other. The disciples discuss, saying, If so, it is better not to marry. Jesus says, Reflection is an offence, and we must cease causing offences; there is no need of reflecting on what is better, what worse, but we should carry out the second rule, which is, that we must not look upon woman as a carnal solace.

(6) A man of the people asks Jesus to judge in matters of his inheritance. Jesus says that a man who takes upon himself to judge is given to the offence of reflection. According to the fourth rule, Give everything which they take from thee.

(7) The Pharisees bring the adulteress, and ask, Has she done well? And ought she not to be punished, so as to correct her? He says, I cannot discuss this; I know that she has not done right, and I wish she would

not do it again; but the reflection on the usefulness of punishment can bring us only to the offence of punishing. The answer is in the fourth rule: Do not resist evil, do not judge.

(8) The lawyer of the Pharisees apparently wants to lead Jesus to committing an offence, and so discusses the impossibility of forgiving all men and doing good to all men, because all men are not of one nation, and there are enemies. To this Jesus replies with a parable, which explains the fifth rule about all men being the children of one Father.

(9) The Pharisees gather with the Herodians, wishing to make him express himself concerning authority. He said, Give the tribute, in order not to cause them to give offence, but evidently he regards the tribute as unnecessary. So let him say whether the tribute should be paid, or not. According to the fifth rule the children of God do not know the distinction of kings and kingdoms, and so tribute ought not to be paid, but if the question is whether thou shouldst give to Cæsar, or to John, or to anybody else, give everything, but give thy soul to none but God the Father.

(10) The Sadducees philosophize and prove that the teaching about the eternal life is impossible, and to the offence, to the reflection, he replies that there is no future and no past life, but a life for which there is no past and no future. In all the offences the Pharisees are the chief offenders. The Herodians offended with the tribute at Capernaum; the Sadducees offended with their speech about the resurrection; the Pharisees again offended with their discourse about divorce and about the judgment over the adulteress, and later, uniting with the Herodians, they offended with the question as to the payment of tribute to Cæsar. But now, after the answer to the Sadducees, they united with them, and together put the chief question, in order to lead him into committing an offence.

THE CHIEF COMMANDMENTS

35. Καὶ ἐπηρώτησεν εἰς ἐξ αὐτῶν νομικὸς, πειράζων αὐτὸν, καὶ λέγων,

36. Διδάσκαλε, ποία ἐν πολλῇ μεγάλῃ ἐν τῷ νόμῳ;

37. Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ,

29. Ὅτι πρώτη πασῶν τῶν ἐντολῶν, Ἄκουε, Ἰσραήλ. Κύριος ὁ Θεὸς ἡμῶν Κύριος εἰς ἔσθι.

30. Καὶ ἀγαπήσεις Κύριον τὸν Θεόν σου ἐξ ὅλης τῆς καρδίας σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης τῆς διαβολίας σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου. αὕτη πρώτη ἐντολή.

Matt. xxii. 35. Then one of them, which was a lawyer, asked him a question, tempting him, and saying,

36. Master, which is the great commandment in the law?

37. Jesus said unto him,

Mark xii. 29. The first of all the commandments is, Hear, O Israel; The Lord^g our God is one Lord:

30. And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

35. And of them, a lawyer, tempting him, said,

36. Teacher, which is the greatest commandment in the law?

37. And Jesus said to him,

29. The first thing is, the Lord our God is the only Lord.

30. And thou wilt love the Lord thy God with all thy heart, and with all thy mind, and with all thy strength. This is the chief commandment.

(α) *κύριος* we are in the habit of translating without ascribing any especial meaning to this word, except that of politeness, whereas it has a definite meaning. The word means *master, lord*, in whose power you are, whose power you feel. Jesus understands by the word *κύριος* not God in heaven, but that lord whose power you always feel; that he thus understands it, and not otherwise, is clear from the following:

Matt. xxii. 43. Πῶς οὖν Δαβὶδ ἐν πνεύματι κύριον αὐτὸν καλεῖ, λέγων, Ἐἶπεν ὁ Κύριος τῷ κυρίῳ μου, . . . εἰ οὖν Δαβὶδ καλεῖ αὐτὸν κύριον, πῶς υἱὸς αὐτοῦ ἐστὶ;

In order to answer the question of the Sadducees and of the Pharisees, Jesus chooses passages from two books of the Pentateuch, from Deuteronomy and Leviticus, which are in no way connected by the books of Moses, and connects them in his own way, that is, expresses an entirely new teaching, which has nothing in common

with that of Moses, by merely making use of these words of the Pentateuch.

31. Καὶ δευτέρα ὁμοία αὐτῇ. 'Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.' *Matt. xxii. 31. And the second is like, namely this, Thou shalt love thy neighbour as thyself.* 31. And the second is like it: Thou wilt love thy neighbour as him.

(α) In the majority of texts, in Griesbach's opinion, we ought to read *ἐαυτόν* and not *σεαυτόν*.

This variant, which seems strange, on account of our habit of reading this best known verse of the Gospel as, As thyself, becomes necessary the moment we stop to reflect upon it. First of all we must well understand the meaning of this passage. The Pharisees and the Sadducees, uniting, demanded of Jesus that he should express his teaching in one commandment, and that he should express it in the words of the law. To say, Love the Lord thy God, and, at that, with all thy heart, thy mind, etc., and then suddenly to say, Love thy neighbour as thyself, would be strange, if it did not say how one is to love oneself. In a conversation we may say, I love him as myself, but when we define a law, how to love and whom to love, it is impossible to assume self-love as the foundation and measure of everything, simply because it is taken to be known. In the second place, if we read *as thyself*, the two commandments are not connected, — they are quite independent of each other, and we get two commandments, whereas they asked for one. In the third place, according to Griesbach's texts, we have everywhere the variant *ἐαυτόν*, while in Matthew it is given so as a correction. If in the Hebrew *σεαυτόν* and *ἐαυτόν* have no corresponding distinction, that might also serve as a confirmation. In reading *as thyself* it turns out that Jesus says (and we must remember that he does not speak in the imperative, but in the future) that the whole meaning of his teaching consists in this, that (whether

thou wishest, or not) thou wilt love and obey one master, the spirit of God in thyself, and that thou wilt love the same spirit of God in thy neighbour, for he is also in every neighbour of thine.

40. *Εν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος καὶ οἱ προφῆται κρέμονται.*

Matt. xxii. 40. On these two commandments hang all the law and the prophets.

40. On these two commandments depend the whole law and the prophets.

41. *Συνηγμένων δὲ τῶν Φαρισαίων, ἐπηρώτησεν αὐτοὺς ὁ Ἰησοῦς, λέγων, Τί ὑμῖν δοκεῖ περὶ τοῦ Χριστοῦ;*

41. While the Pharisees were gathered together,^a Jesus asked them,

42. Saying, What think ye of Christ?^b

41. Then Jesus asked them,

42. In your opinion, what is Christ?

(a) I omit the words *συνηγμένων δὲ τῶν Φαρισαίων*, which are obviously wrongly placed here. Jesus is answering both the Sadducees and the Pharisees.

(b) Christ, in addition to its direct meaning of *one anointed*, has many definitions which may be found in Gospel dictionaries and church writings, but all of these definitions have the fault of obscurity and mistiness, whereas Jesus is speaking here of something definite.

In John iv. 25, 26: The Samaritan woman said to Jesus, I know that Messiah will come, who is called Christ; when he comes, he will announce the good to us. And Jesus said, It is I, who am speaking with thee, that announce the whole good.

On another occasion Jesus, having learned from his disciples that they recognize him as Christ, confirmed this:

Matt. xvi. 15. Λέγει αὐτοῖς, Ὑμεῖς δὲ τίνα με λέγετε εἶναι; ἀποκριθεὶς δὲ Σίμων Πέτρος εἶπε, Σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ τοῦ ζῶντος.

Mark viii. 29. Ἀποκριθεὶς δὲ ὁ Πέτρος λέγει αὐτῷ, Σὺ εἶ ὁ Χριστὸς.

Luke ix. 20. Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπε, Τὸν Χριστὸν τοῦ Θεοῦ.

These are the two places in the whole four gospels, where Jesus calls himself Christ. In all the other places it looks as though he cannot, not to say he will not, call himself Christ. He evidently calls himself Christ, but only in one definite meaning.

In all the texts, wherever mention is made of Christ, we can see this struggle of Jesus with his hearers; they want to understand him as Christ in the sense of a man, the son of David, who is to come at a certain time, whereas he establishes another conception of Christ, which is in no relation to time. Only to the Samaritan woman, who said, Christ will announce the true good, and to Peter, who said, Christ is the son of the God of life, did he say, Yes, I am that Christ, who will announce the true good, and who is the son of the God of life.

But in all the other cases he stubbornly denies being Christ, Messiah, the son of David.

In John x. 24 he is told, Do not torment us, if thou art Christ, but tell us outright, and he does not answer, because, if he speaks outright, as they want him to, he will say precisely what he thinks. Even so he does not answer at the judgment. More than that: In Matt. xvi. 20 he, after encouraging Peter for having recognized him as Christ in the sense of the son of the God of life, forbids his disciples from saying that he, Jesus, is Christ. He is Christ in this sense, that with his teaching of the filial relation he has announced the true good. But, as Jesus, he is not Christ and forbids his disciples to utter this blasphemy. Striking is the misconception about the teaching of Christ, which began in his lifetime, which brought him to the gallows, and which lasts until this day. The foundation of the teaching of Christ is the teaching of the filial relation of man to God, that which is said in the discourse with Nicodemus.

The question of faith among the masses, among whom Jesus preaches, is always one and the same, and always

consists in this: We are unfortunate, we perish: who will save us, and when, and how? Christ, Messiah, the Saviour, all that is one and the same. Jesus says, The salvation of man is in himself, in his filial relation to God. And this idea he expresses from all sides, trying to separate it from the coarse conception of salvation and happiness in time. And now it is not possible to express the idea differently from the way in which he expressed it, from all possible sides, — one and the same idea of the spirituality of the salvation. And in all the forms in which he expressed this idea, it has been turned topsyturvy and understood wrongly; either he is taken to be Messiah, Christ, God, and he is worshipped, or he is crucified for calling himself God. And yet he equally rejects those who deify him and those who crucify him.

42. Τίς υἱὸς ἐστὶ;
λέγουσιν αὐτῷ, Τοῦ Δα-
βίδ.

43. Λέγει αὐτοῖς, Πῶς
οὖν Δαβὶδ ἐν πνεύματι
κύριον αὐτὸν καλεῖ, λέ-
γων,

44. 'Εἶπεν ὁ Κύριος
τῷ κυρίῳ μου, Κάθου ἐκ
δεξιῶν μου, ἕως ἂν θῶ
τοὺς ἐχθρούς σου ὑποπό-
διον τῶν ποδῶν σου';

Matt. xxii. 42. Whose
son is he? They say
unto him, The son of
David.

43. He saith unto
them, How then doth
David in spirit call him
Lord, saying,

44. The Lord said unto
my Lord, Sit thou on my
right hand, till I make
thine enemies thy foot-
stool?

42. Whether he is a
son of man? And they
replied to him, The son
of David.

43. And Jesus said to
them, How, then, does
David call him his lord
in the spirit.

44. The Lord has said
to my Lord, Be on my
right hand, till I con-
quer thy enemies.

This is the first verse of Psalm CX., and the following verse does not explain anything. We must assume that Jesus quoted these words as meaning that David called his Lord Christ the Saviour, and that so the lawyers understood it, but it is not the meaning of the verse that is important but the exact definition which the word Christ receives according to this passage, — a definition with which the lawyers and Jesus agree. The meaning of the word κύριος is here the same as that of the word Christ, the Saviour. The main thing, which we

must not forget, is that this passage follows immediately after the exposition of the chief commandment, and that we get the interpretation of the same word *κύριος*, which serves as the definition of the commandment. To love the Lord thy God with all thy strength, and thy neighbour as him, that is, as this lord. Here it says that this lord and saviour was the saviour of David.

45. Εἰ οὖν Δαβὶδ καλεῖ αὐτὸν κύριον, πῶς υἱὸς αὐτοῦ ἐστι;

46. Καὶ οὐδεὶς ἐδύνατο αὐτῷ ἀποκριθῆναι λόγον· οὐδὲ ἐτόλμησέ τις ἀπ' ἐκείνης τῆς ἡμέρας ἐπερωτῆσαι αὐτὸν οὐκέτι.

Matt. xxii. 45. If David then call him^s Lord, how is he his son?

46. And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.^b

45. But if David calls him Lord, how can he be his son?

46. And they did not dare ask him more.

(a) That is, the Saviour, Christ.

(b) The last words, And did not dare to ask him any more, show clearly that this speech is a continuation of the speech in reply to the question, What is the chief commandment?

This is what the church has to say (p. 416):

What think ye of Christ? etc.: How do you understand the prophecies concerning the Messiah, as to his origin, for such prophecies have been given you as a guide. He does not ask concerning himself, as the Jews expected he would, lest his teaching of his divinity appear inappropriate to them.

Whose son is he? Of what race was he to come?

Of David: In accordance with the promises about him, given to this forefather, and confirmed later.

In spirit: From the Holy Ghost, consequently, truly and incontrovertibly.

The Lord said unto my Lord, etc.: The words are taken from Psalm CX., in which the might and eternal glory of Messiah are represented. Go, the Father (Jehovah) said to my Lord, his son in humanity (The Lord Jesus Christ).

Sit thou on my right hand: To sit on the right hand of a king designates the favour of the king to him who is sitting, and the power of the latter.

Till I make thine enemies a footstool: A picture which shows Messiah's power over all his spiritual enemies, and at the same time over the world.

If David then call him, etc.: How will you harmonize this, that David calls his son his Lord? The word Lord points to a higher dignity in the son of David than in David himself. If Messiah is to be only a descendant of David, like the rest; if he is to be simply a man, as you, the Jews, think; if he did not yet exist when David wrote of him, how could he call him his Lord? And if he was the Lord of David, if he already existed at that time, how could he be his descendant? To this question the Pharisees could make no reply. The answer would have to be like this: According to his human origin, Messiah is a son or descendant of David, but according to his divinity, as the incarnate Son of God, he is the Lord of David. But the Pharisees did not understand this double relation of Messiah to David, — they did not understand, or lost the understanding of the mystery of the person of Messiah, as a God-man. Thus a decisive blow was given to them, and they no longer dared attack him, for it says, From that day forth they durst not ask him any more questions.

This is what Reuss says (Vol. I., pp. 577 and 578):

On se méprend généralement sur le sens de la question adressée ici par Jésus aux théologiens de son temps. On croit qu'il veut revendiquer pour lui-même un titre et une dignité tout à fait supérieurs, qu'il veut, en un mot, leur faire une leçon de théologie chrétienne. Il n'est nullement question de tout cela. Il a un double but: d'abord, celui de couper court à leurs interpellations oiseuses et astucieuses à la fois, en leur posant à son tour une question qui les mettait dans l'embarras; ensuite, celui d'opposer aux notions vulgaires relatives au Messie attendu, des notions plus pures et plus spirituelles. Seulement cette dernière intention n'est point formulée ici en termes propres; c'est le lecteur chrétien qui doit savoir la découvrir.

Du reste, ce morceau est combiné de diverses manières dans nos trois textes avec ceux qui le précèdent. Mais au fond il ne se rattache directement à aucun d'eux. Nous y voyons, comme dans la plupart des autres, un souvenir de la tradition, un tableau qui a sa valeur en lui-même et qui, pour être bien compris, n'a pas besoin d'une fixation chronologique préalable.

Le vulgaire et les gens d'école appelaient le Messie *fils de David*; ce terme, à n'en pas douter, avait toujours eu, et avait

encore une signification essentiellement politique. C'est à ce titre que les prophètes l'avaient consacré; c'est en vue de cette notion que les contemporains le répétaient à l'envi. Le fils et successeur de David qu'on attendait, c'était le restaurateur politique de la nation, le triomphateur glorieux, le héros de la vengeance et de la nouvelle liberté. Nous n'avons pas besoin d'affirmer que Jésus n'avait aucune prétention à le faire valoir dans ce sens-là, qui pourtant était le seul sens essentiel et important, soit pour le peuple, soit pour les interprètes lettrés de la loi et des prophètes.

Or, dans un texte généralement expliqué dans le sens messianique (Ps. cx. 1), l'auteur, *supposé* être David lui-même, appelle le Christ *son Seigneur*. Comment cela est-il possible, si ce Christ devait simplement être le successeur, le continuateur, l'égal du grand roi? La question ainsi posée ne s'était jamais produite dans les écoles, et la dialectique des Pharisiens, ailleurs si bien exercée à traiter les problèmes les plus subtils, se trouve prise au dépourvu: ils ne savent que répondre et Jésus les laisse là.

Il en résulte, pour nous, que la question ne doit pas se poser dans ces termes, ou plutôt que la saine intelligence des voies de Dieu dans la conduite de l'humanité nous révèle comme but de celle-ci autre chose que le triomphe d'une nationalité sur les autres, et comme guide vers le vrai but, non pas quelqu'un qui prendrait pour modèle un héros guerrier de l'antiquité, mais quelqu'un dont les qualités et les titres relèveront d'un ordre de choses et d'idées absolument différent. Si Jésus dédaigne ici de développer cette pensée, c'est qu'il avait maintes fois reconnu antérieurement que les gens de l'espèce de ceux qu'il avait devant lui, restaient sourds à ses leçons.

For the interpreters this passage appears detached, and its whole meaning for them lies in the finesse of Jesus' dialectics. But, besides being a key to the comprehension of what Jesus wanted men to understand by him, it is also an elucidation of the whole teaching in the compactest form.

After all the attempts, disputes, and refutals of the teaching of Jesus, the Pharisees and the Sadducees come together, and propound to him a question as to how he understands the law and the teaching.

And he says, There is but one commandment, that is, one law of the life of man. This law is such that it is not a command from without, but has always been and will always be, and cannot be otherwise. This law is that thou wilt love with all thy strength thy lord God, that is, the comprehension which is within thee, and thou wilt love thy neighbour, because he, too, is the comprehension. And there is no other saviour except this lord of life, and there was no other in the days of David and of Abraham. This lord of life is one in all men at all time.

OF THE LEAVEN OF THE PHARISEES, THE SADDUCEES, AND THE HERODIANS

6. Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Ὁρᾶτε καὶ προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων.

7. Οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς, λέγοντες, Ὅτι ἄρτους οὐκ ἐλάβομεν.

11. Πῶς οὐ νοεῖτε, ὅτι οὐ περὶ ἄρτου εἶπον ὑμῖν προσέχειν ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων;

12. Τότε συνῆκαν, ὅτι οὐκ εἶπε προσέχειν ἀπὸ τῆς ζύμης τοῦ ἄρτου, ἀλλ' ἀπὸ τῆς διδαχῆς τῶν Φαρισαίων καὶ Σαδδουκαίων.

1. Ἦρξατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ, Πρῶτον προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης τῶν Φαρισαίων, ἥτις ἐστὶν ὑπόκρισις.

2. Οὐδὲν δὲ συγκεκαλυμμένον ἐστίν, ὃ οὐκ ἀποκαλυφθήσεται· καὶ κρυπτὸν, ὃ οὐ γνωσθήσεται.

Matt. xvi. 6. Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.

7. And they reasoned among themselves, saying, It is because we have taken no bread.

11. How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?

12. Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

Luke xii. 1. He began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.

2. For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.

6. And Jesus said, Take heed and beware of the leaven of the Pharisees and of the Sadducees and of the Herodians.

7. The disciples thought that he was speaking of bread.

11. Then he said to them, Why do you not understand that I am not speaking concerning bread; Beware of the leaven of the Pharisees, of the Sadducees, and of the Herodians.

12. Then they understood that he was not speaking to them that they should beware of bread, but that he was speaking of the teaching.

1. But most of all beware of the leaven of the Pharisees, for it is hypocrisy.

2. For there is nothing covered, that will not be revealed; nor hid, that will not be known.

Having explained his teaching, Jesus warns them against the leaven. The word leaven the disciples understand in the sense of the teaching, but Jesus would have used the word teaching, if that was what he meant. Besides, he could not speak of a Herodian teaching, for there was no royal Herodian teaching. What he is talking about he calls a leaven, that is, what, as we should say nowadays, unites with the body and completely modifies it. The leaven placed by the woman in the trough, which changes the flour, was used as a comparison, in order to express what takes place before the face of God and before the whole world of men from the fact that the comprehension of the good is introduced into the world. Jesus uses the same comparison in order to express the principle which, uniting with men, produces evil. The same kind of a leaven, — the leaven of the Pharisees, the Sadducees, and the Herodians, — completely changes a man, transposes for him what is good and what is bad, and makes the good appear bad, and the bad good. And Jesus says that it is necessary to beware of such leaven. Jesus mentions three such leavens, principles of evil, and directs his especial attention to the leaven of the Pharisees. In defining it, he says that it is hypocrisy, histrionism.

The leaven of the Sadducees is the leaven of reflection.

The Sadducees, from what science says of them, are men who recognized nothing but the written law. They recognized nothing but the life of the earth. Everything else they doubted. They led a life of luxury and of debauch.

According to the Gospel they are those who ask for tokens, in order that they may believe; they are those who ask with a smile, Whose will the wife of seven brothers be, in order that they may receive no answer; they are those who ask for a precise definition of what is a neighbour; those who do not conceal their ignorance.

And so we must by the leaven of the Sadducees understand the scientific materialism.

The leaven of the Herodians is the leaven of power. The Herodians are those who assume that the violence of power is necessary for the good of men; those who, considering John to be a saint, imprisoned and later killed him, in order to please a dancing woman; they are those who collect taxes, who judge, punish, and wage war; they are those who were glad to see Jesus, but none the less crucified him.

By the leaven of the Herodians we must understand the teaching of civil government, jurisprudence.

The leaven of the Pharisees is the leaven of clericalism. The Pharisees, according to the Gospel, are those who rebuke people for the non-observance of the Sabbath; those who brought the adulteress to punish her; those who were always with the Herodians; those who insist that it is lawful to change wives, and who bribe Judas to betray Christ; those who pray in a loud voice, thanking God for being better than anybody else, and those who crucify Christ.

It is to these that Jesus addresses himself mainly, only once in his life growing angry as he speaks to them. Above all beware of this leaven!

45. Ἀκούοντας δὲ παν-
τος τοῦ λαοῦ, εἶπε τοῖς
μαθηταῖς αὐτοῦ,

46. Προσέχετε ἀπὸ
τῶν γραμματέων.

Luke xx. 45. Then in
the audience of all the
people, he said unto his
disciples,

46. Beware of the
scribes.

45. And when all the
people understood him,
he said to his disciples,

46. Beware of the
Pharisees.

To the last offence of the Pharisees and the Sadducees, who provoked Jesus to explain his principles, he replied, but, as before, they did not understand him. He sees that even now his simple, clear teaching of what everybody knows in himself will not be understood, not because people do not know it (people do know it), but because

the eyes of men are blinded by the false teaching. And he speaks against the chief source of all the errors of men,—against the false teaching.

2. Ἐπὶ τῆς Μωσέως καθέδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι.

Matt. xxiii. 2. The scribes and the Pharisees sit in Moses' seat:

2. The learned men and the Pharisees have taken up the place of Moses, the prophet of God.

3. Πάντα οὖν ὅσα ἂν εἰπωσιν ὑμῖν τηρεῖν, τηρεῖτε καὶ ποιεῖτε· κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε. λέγουσι γὰρ καὶ οὐ ποιοῦσι.

3. All therefore whatsoever they bid you observe,^a that observe and do; but do^b not ye after their works: for they say, and do not.

3. So that whatever they tell you, Observe and do, you, following their example, do not do, because they speak, and do not do.

4. Δεσμεύουσι γὰρ φορτία βαρέα καὶ δυσβάστακτα, καὶ ἐπιτιθέασιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώπων· τῷ δὲ δακτύλῳ αὐτῶν οὐ θέλουσι κινῆσαι αὐτά.

4. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.

4. For they bind heavy burdens and hard to bear, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.

(a) Many texts have not *τηρεῖτε*; I put here a comma.

(b) I translate it by *do* in the indicative. With the customary translation the meaning is not only obscure, but even contradictory. It says, Do not according to their works, because they speak, and do not do. What works are there, if they do not do them? In my opinion, it means, Beware of the Pharisees, because they do not guide: they only say, Do this. But, as they themselves do not do it, follow their example, and do nothing.

The burdens of the law are hard, and no one observes them. The burden of Jesus is light. The discourse is still the same, as to why nobody observes the law and does works; it is so, because, (1) they speak and do not do, and so set no example; (2) because what they order you to do is too hard, and this difficulty is of no importance to them, since they do not help you to lift the burden.

5. Πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσι πρὸς τὸ θεαθῆναι τοῖς ἀνθρώποις. πλατύνουσι δὲ τὰ φυλακτῆρια αὐτῶν, καὶ μεγάλυνουσι τὰ κράσπεδα τῶν ἱματίων αὐτῶν.

6. Φιλοῦστέ τε τὴν πρωτοκλισίαν ἐν τοῖς δειπνοῖς, καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς.

7. Καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς, καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων, Ῥαββί, Ῥαββί.

8. Ὑμεῖς δὲ μὴ κληθῆτε, Ῥαββί· εἰς γὰρ ἔστιν ὁ καθηγγητὴς, ὁ Χριστός· πάντες δὲ ὑμεῖς ἀδελφοὶ ἐστε.

9. Καὶ πατέρα μὴ καλέσητε ὑμῶν ἐπὶ τῆς γῆς· εἰς γὰρ ἔστιν ὁ πατὴρ ὑμῶν, ὁ ἐν τοῖς οὐρανοῖς.

10. Μὴδὲ κληθῆτε καθηγγηταί· εἰς γὰρ ὑμῶν ἔστιν ὁ καθηγγητὴς, ὁ Χριστός.

13. Οὐαὶ δὲ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι κλεῖετε τὴν βασιλείαν τῶν οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων· ὑμεῖς γὰρ οὐκ εἰσέρχεσθε, οὐδὲ τοὺς εἰσερχομένους ἀφίετε εἰσελθεῖν.

52. Οὐαὶ ὑμῖν τοῖς νομικοῖς, ὅτι ἤρατε τὴν κλεῖδα τῆς γνώσεως· αὐτοὶ οὐκ εἰσῆλθετε, καὶ τοὺς εἰσερχομένους ἐκωλύσατε.

15. Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι περιάγετε τὴν θάλασσαν καὶ τὴν

Matt. xxiii. 5. But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments,

6. And love the uppermost rooms at feasts, and the chief seats in the synagogues,

7. And greetings in the markets, and to be called of men, Rabbi, Rabbi.

8. But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren.

9. And call no man your father upon the earth: for one is your Father, which is in heaven.

10. Neither be ye called masters: for one is your Master, even Christ.

13. But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.

Luke xi. 52. Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

Matt. xxiii. 15. Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one pros-

5. Only that they may be seen of men do they hang their rosaries over their hands, and let out the borders of their cassocks and mantles.

6. And they love to take the first place at dinners, and the chief seats in the churches.

7. And like to have their hands kissed in the presence of people, and to be called, Master, and, Teacher.

8. But do not call yourselves teachers, for you have the one teacher, Christ; and all you are brothers.

9. And do not call any man father upon earth, for one is your Father, who is in heaven.

10. And be not called masters, for one is your pastor, Christ.

13. Woe to you, learned men and Pharisees, hypocrites! for you shut up the kingdom of God against men: for neither do you yourselves go in, nor do you let others enter.

52. Woe to you, lawyers! for you have taken away the key of the comprehension: you have not entered yourselves, and you do not let others enter.

15. Wretched you are, learned men and Pharisees, hypocrites! for you travel over the earth and the seas, to make men

ξηράν, ποιῆσαι ἓνα προσήλυτον, καὶ ὅταν γένηται, ποιεῖτε αὐτὸν υἱὸν γεέννης διπλοῦτερον ὑμῶν.

elyte;^b and when he is made, ye make him twofold more the child of hell than yourselves.

swear to keep your law and obey your authorities; and when they swear, they become children of the abyss, and twice as bad as you are.

16. Οὐαὶ ὑμῖν, ὁδηγοὶ τυφλοὶ, οἱ λέγοντες, "Ὅς ἂν ὁμώσῃ ἐν τῷ ναῷ, οὐδὲν ἔστιν· ὃς δ' ἂν ὁμώσῃ ἐν τῷ χρυσῷ τοῦ ναοῦ, ὀφείλει.

16. Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!

16. Wretched you are, blind guides! You say, Who swears by the temple, it is nothing; but whoever swears by the gold in the temple must fulfil.

17. Μωροὶ καὶ τυφλοὶ· τίς γὰρ μείζων ἔστιν, ὁ χρυσός, ἢ ὁ ναὸς ὁ ἀγιάζων τὸν χρυσόν;

17. Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?

17. Foolish and blind men! What is greater, the gold, or the temple which sanctifies the gold?

18. Καὶ, "Ὅς ἂν ὁμώσῃ ἐν τῷ θυσιαστηρίῳ, οὐδὲν ἔστιν· ὃς δ' ἂν ὁμώσῃ ἐν τῷ δώρῳ τῷ ἐπάνω αὐτοῦ, ὀφείλει.

18. And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.

18. And whoever will swear by the altar, it is nothing; but whoever swears by the gift on the altar must fulfil.

19. Μωροὶ καὶ τυφλοὶ· τί γὰρ μείζων, τὸ δῶρον, ἢ τὸ θυσιαστήριον τὸ ἀγιάζον τὸ δῶρον;

19. Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift?

19. Foolish and blind men! What is greater, the altar or the gift?

20. Ὁ οὖν ὁμώσας ἐν τῷ θυσιαστηρίῳ ὁμνύει ἐν αὐτῷ καὶ ἐν πᾶσι τοῖς ἐπάνω αὐτοῦ.

20. Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

20. He who swears by the altar, swears also by what is upon it.

21. Καὶ ὁ ὁμώσας ἐν τῷ ναῷ ὁμνύει ἐν αὐτῷ καὶ ἐν τῷ κατοικοῦντι αὐτόν.

21. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.

21. And whoever swears by the temple, swears by it and by what lives in it.

22. Καὶ ὁ ὁμώσας ἐν τῷ οὐρανῷ ὁμνύει ἐν τῷ θρόνῳ τοῦ Θεοῦ καὶ ἐν τῷ καθημένῳ ἐπάνω αὐτοῦ.

22. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

22. And he who swears by heaven, swears by the throne of God, and by what is over it.

(a) Verses 11 and 12 are omitted here, as being out of place. They are put in their proper place. The same is true of Matt. xxiii. 14: Woe unto you, scribes and Pharisees, hypocrites! for you devour widows' houses, and for a pretence make long prayer; therefore ye shall receive the greater damnation. This verse is out of place and adds nothing to what has been said.

(b) *προσήλυτος* was the name given a man who swore that he would fulfil the Jewish law. Among the promises which the proselytes made was an oath that they would obey the authorities.

Having said that the learned men and the Pharisees hinder men from being in the kingdom of God, Jesus shows how they shut the door of the kingdom of God, — by external forms of faith, by oaths. He says, Why do you travel over the earth and the seas, trying to gain believers in your faith by oaths? In the first place, a man who in advance promises obedience is worse than he was; in the second place, a man cannot swear by anything. He says, To say that an oath may be obligatory for a man, is the same as saying that the contents can be greater than that which contains; that the gold in the temple is greater than the temple; that the sacrifice which is placed on the altar is greater than the altar; that heaven is greater than God. Every oath, every promise is made by a living man, by life, and life is that which is higher than everything, which contains everything; how, then, can a man promise a manifestation of life for life?

23. Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταὶ ὅτι ἀποδεκατοῦτε τὸ ἡδύσμον καὶ τὸ ἄνηθον καὶ τὸ κύμινον, καὶ ἀφήκατε τὰ βαρύτερα τοῦ νόμου, τὴν κρίσιν καὶ τὸν ἔλεον καὶ τὴν πίστιν· ταῦτα ἔδει ποιεῖσαι, ἀκάκεῖνα μὴ ἀφίεναι.

24. Ὁδηγοὶ τυφλοὶ, οἱ διῴλιζοντες τὸν κώνωπα, τὴν δὲ κάμηλον καταπίνοντες·

25. Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι καθαρίζετε

Matt. xxiii. 23. Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.^a

24. Ye blind guides, which strain at a gnat, and swallow a camel.

25. Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the

23. Woe to you, learned men and Pharisees, hypocrites! You pay tithe of mint, anise, and cummin, and do not fulfil what is difficult in the law, justice, mercy, faith in God; it is this that you ought to have done.

24. Blind guides, you strain a gnat and swallow a camel.

25. Woe to you, learned men and Pharisees, hypocrites! for you make clean the glasses and

τὸ ἔξωθεν τοῦ ποτηρίου καὶ τῆς παροψίδος, ἔσωθεν δὲ γέμουσιν ἐξ ἁρπαγῆς καὶ ἀκρασίας.

26. Φαρισαῖε τυφλὲ, καθάρισον πρῶτον τὸ ἐντὸς τοῦ ποτηρίου καὶ τῆς παροψίδος, ἵνα γένηται καὶ τὸ ἐκτὸς αὐτῶν καθαρόν.

27. Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι παρομοιάζετε τάφοις κεκονιαμένοις, οἵτινες ἔξωθεν μὲν φαίνονται ὡραῖοι, ἔσωθεν δὲ γέμουσιν ὀστέων νεκρῶν καὶ πάσης ἀκαθαρσίας.

28. Οὕτω καὶ ὑμεῖς ἔξωθεν μὲν φαίνεσθε τοῖς ἀνθρώποις δίκαιοι, ἔσωθεν δὲ μεστοί ἐστε ὑποκρισεως καὶ ἀνομίας.

29. Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι οἰκοδομεῖτε τοὺς τάφους τῶν προφητῶν, καὶ κοσμεῖτε τὰ μνημεῖα τῶν δικαίων,

30. Καὶ λέγετε, Εἰ ἦμεν ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν, οὐκ ἂν ἦμεν κοινωνοὶ αὐτῶν ἐν τῷ αἵματι τῶν προφητῶν.

31. *Ὅστε μαρτυρεῖτε ἑαυτοῖς, ὅτι υἱοὶ ἐστέ τῶν φονευσάντων τοὺς προφήτας·

cup and of the platter, but within they are full of extortion and excess.

26. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.

27. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.

28. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

29. Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

30. And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

31. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.

vessels from the outside, and within you swarm with pillage and injustice.

26. Blind Pharisee! Cleanse first the inside of the vessel, and the outside will be clean.

27. Woe to you, learned men and Pharisees, hypocrites! for you are like whited sepulchres. The sepulchres look beautiful outwardly, and within are full of bones and of all uncleanness.

28. Even thus you outwardly appear righteous, but within are full of hypocrisy and iniquity.

29. Woe to you, learned men and Pharisees, hypocrites! for you build the churches for the prophets and paint the coffins of the martyrs,

30. And say, If we had been in the days of our fathers, we would not have been partakers in the blood of the prophets.

31. Therefore you witness of yourselves that you are the sons of those who killed the prophets.

(α) The last words must be an addition; they completely destroy the force of the speech. Jesus says, You regularly pay the tithe on condiments, on what is a matter of luxury, what cannot be used much, what in itself is not necessary, like mint, anise, cummin; but what is difficult to fulfil, that you do not do, and yet that

alone you ought to do. And suddenly we get the remark that they ought not to leave the other undone.

You say, If we lived in those days when our fathers lived, and were teachers of the law, as were our fathers, we should not have killed them. But your fathers killed the prophets only because they were teachers. Consequently you accuse yourselves: they took it upon themselves to teach, and they killed the prophets. You took it upon yourselves to be teachers, and you will kill them. I told you that one must not be a teacher.

32. Καὶ ὑμεῖς πληρώσατε τὸ μέτρον τῶν πατέρων ὑμῶν.

33. "Ὁφείτε, γεννήματα ἐχιδνῶν, πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς γεέννης;

34. Διὰ τοῦτο, ἰδοὺ, ἐγὼ ἀποστέλλω πρὸς ὑμᾶς προφῆτας καὶ σοφοὺς καὶ γραμματεῖς· καὶ ἐξ αὐτῶν ἀποκτενεῖτε καὶ σταυρώσετε, καὶ ἐξ αὐτῶν μαστιγώσετε ἐν ταῖς συναγωγαῖς ὑμῶν, καὶ διώξετε ἀπὸ πόλεως εἰς πόλιν·

35. "Ὅπως ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον ἐκχυνόμενον ἐπὶ τῆς γῆς, ἀπὸ τοῦ αἵματος Ἀβελ τοῦ δικαίου, ἕως τοῦ αἵματος Ζαχαρίου υἱοῦ Βαραχίου, ὃν ἐφονεύσατε μεταξὺ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου.

39. Λέγω γὰρ ὑμῖν, Οὐ μὴ με ἴδητε ἀπ' ἄρτι, ἕως ἂν εἴπητε, Εὐλόγημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου·

28. Ἀμὴν λέγω ὑμῖν, ὅτι πάντα ἀφεθήσεται ὑμῖν

Matt. xxiii. 32. Fill ye up then the measure of your fathers.

33. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

34. Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city:

35. That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.^b

39. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

Mark iii. 28. Verily I say unto you, All sins shall be forgiven unto

32. And you observe the faith of your fathers.

33. O you serpents, generation of vipers, where will you escape from the destruction of Gehenna.

34. Because, behold, I sent to you prophets, wise and learned men, you will kill and crucify them, and flog them in your assemblies, and drive them from city to city.

35. So that upon you comes all the righteous blood shed upon earth from righteous Abel to Zechariah, who was killed in the temple.

39. For I tell you, you will not understand my teaching, till you say, Blessed is he who comes in the name of God.

28. For you know yourselves that all mistakes may be forgiven to peo-

ἀμαρτήματα τοῖς υἱοῖς
τῶν ἀνθρώπων, καὶ βλα-
σφημίαι ὅσας ἂν βλασφη-
μήσωσιν·

29. *Ὅς δ' ἂν βλασφη-
μήσῃ εἰς τὸ Πνεῦμα τὸ
Ἅγιον, οὐκ ἔχει ἄφεσιν
εἰς τὸν αἰῶνα, ἀλλ' ἔνο-
χος ἐστὶν αἰωνίου κρί-
σεως·

the sons of men, and
blasphemies wherewith
soever they shall blas-
pheme:

29. But he that shall
blaspheme against the
Holy Ghost hath never
forgiveness, but is in
danger of eternal dam-
nation.*

ple, and all blasphemies,
whatever they be;

29. But if one blas-
phemes against the
spirit of God, he will
not be forgiven in this
life: he is subject to the
destruction of life.

(a) That is, I have taught the truth to men, and you will kill all these men,—the prophets.

(b) The words of this verse must be understood not as a rhetorical phrase, but as a definite statement. All the blood, all the murders from the beginning of the world to the present, capital punishments, wars, all that is the work of those who conceal God from men, and put an idol in the place of God. The next three verses, 36–38, do not break the meaning of the whole discourse, but are not quite clear and add nothing to the exposition, and so I omit them.

(c) This verse expresses the same as the whole accusation of the Pharisees.

A man may sin, err, and scoff at all in the world, and yet carry within him the spirit of God.

But when he scoffs at this spirit, at that which is his life in him, he has taken his life from him. Terrible are all the offences. Terrible are the personal offences,—lusts, selfishness, vainglory; terrible are the general offences,—the offences of the earthly reflections of the Sadducees, which produce indifference to the real life, the cleaving of men to that only which is of earth, and pride of mind; terrible are the offences which exalt what is an abomination before God; terrible are the offences of power, which produce courts, punishments, pillage, wars, murders; but more terrible than all these offences are the offences which result from the leaven of the Pharisees,—

hypocrisy, the substitution of untruth for divine truth, the contempt for God in the soul, the use of his name in order to confuse men and obtain one's ends. Jesus knew in advance that, no matter how inimical his teaching was to the Herodians and the Sadducees, they were not standing in the way of this teaching, for from them one could free oneself, but the Pharisees bar, have barred, and will always bar the way to his teaching.

Thousands and thousands before me, and now I, have tried to approach God, and we have met on our way Sadducees and Herodians; but we feel that they err, even as we have erred, that we can together seek the truth, and that they may understand it; but in the very middle of the road stand the Pharisees and bar our way, and with them we cannot come to any agreement. Their life is a lie and a confirmation of their lie. Their whole life is a lie, and so they cannot depart from it. In as much as we are near to God, in so much we are their enemies. I penetrate the meaning of the teaching, rejoice at the discovery of truths, seek aid, indications, exchange of ideas, and I know in advance that, outside of their hatred of me for my love of truth and of God, I have nothing to expect from them. And the nearer I shall be to Jesus, the greater shall I be hated by them.

The arraignment of the Pharisees is in itself a negative passage: it does not give the direct teaching, but in it we find a warning against accepting the lie as a revelation. And this warning is apparently important, for Jesus several times returns to it, expressing it each time with great force and clearness. There is a clear and precise determination of what is the source of the deception; the seal is impressed, by which the deceivers can be easily told. He is speaking of the same blasphemy against the Holy Spirit, which alone will not be forgiven, as he says. Every sin may be forgiven, but the blasphemy of the spirit, the deception of the teachers, who give out the lie

as the only truth, destroys the very sign of good and of evil and deals out the works of the devil in the place of the works of God. They are those of whom it is said, Woe unto those who offend. What is more remarkable still in this arraignment is this, that what was written against the Pharisees eighteen hundred years ago might have been written in any of the subsequent eighteen hundred years, and to us, in this year 1879, sounds as though it were written directly against our bishops, metropolitans, and popes in yesterday's gazette, which in some way managed to escape the censor.

As I read the Gospel according to our church editions, I always imagine that this passage will be omitted or changed, but the ability of men to err is extraordinary. One reads and wonders how the pastors of the church could read this passage, not only without shame, but simply how they could read it, believe in the Gospel, and remain what they are.

But they represent to themselves some other kind of cheats, and do not refer to themselves what, from the most essential to the most trifling point, expresses that same offence in which they live, and which they preach. What are the Pharisees? The churchmen have affirmed and still affirm that they were a sect. A sect, according to the meaning of the word, is a schism, a teaching which departs from the fundamental doctrine. From what fundamental doctrine did the teaching of the Pharisees depart? There is no answer to this question. Where and how was the fundamental doctrine expressed, of which the teaching of the Pharisees is a sect? No matter where and how persistently we may look for answers to this question, we do not find them anywhere. Jesus, according to the synoptics, struggled only with the Pharisees whenever he opposed his teaching to the law. At the end of his life it says that the high priest and the Pharisees attacked him indiscriminately. In the Gospel

of John it says that Jesus struggled against the Jews, and by the Jews the Pharisees and high priests are meant.

Paul says of himself (Acts xxii. 3-5) that he was taught the truest observance of the law of the forefathers, and was zealous toward God, and persecuted Christ, oppressing Christians and putting them in prison, as the high priest and the elders may witness. And in Acts xxvi. 5 he says that he lived a Pharisee and served God in the truest and strictest manner. Of Nicodemus it is said that he was a ruler of the Pharisees, and then Jesus says, How then dost thou teach Israel? Where, then, was the real teaching, of which that of the Pharisees was a sect? Paul speaks of belonging to the real teaching, when he no longer observes it; he does not say that he belonged to a sect. Nicodemus the Pharisee was a teacher of Israel.

I can understand how for Josephus Flavius Pharisaism represented itself as a sect, just as for a historian of the present religious condition of Russia the present Orthodoxy must present itself as a sect, the Milkiers as another sect, just as the Sadducees, who did not believe in the doctrine of the Pharisees, appeared as a sect to Josephus Flavius. But those who, like our churchmen, assert that Jesus did not change the law of Moses, and that they believe in the law of Moses, can by no means call the Pharisees a sect, since only this teaching of Moses is known to us, and has reached us. In order to call Pharisaism a sect it is necessary to show when and by whom the true teaching of Moses' law was kept; but such teachers have not existed, and from all the books of the New Testament it is apparent that these same teachers were the Pharisees, and no others have existed, or could exist.

What a remarkably strange story of this base and obvious deception and error! Jesus expounds his divine teaching, and a quasi-divine teaching exists among the

very people to whom he preaches, and it does not exist since yesterday as a hazy, obscure teaching, which gives room for interpretations, but as a complicated, minutely detailed, coarse, cruel, godless teaching of the books of Moses, such as we know it. There is there about murder, about the swine, about circumcision, — a series of monstrous precepts; but all that is expounded so fully that there is no place for any new teaching. Everything is defined and prescribed, and each monstrous injunction is followed by, God himself said so.

Not only Jesus, with his divine teaching of humility, forgiveness, love, but even Simon, the magician, and the chairman of the Court of Trullo, with his conceptions of justice, could do nothing better than first reject all the monstrous and definitive rules of the books of Moses, if they wanted to impart their ideas of morality to the Mosaic people. And with the very first steps which Jesus takes, he comes into the temple, makes void all the sacrifices, rejects all the teaching of Moses, and utters his divine truths. It is evident that to unite the teaching of Christ with that of Moses would be the same as uniting fire and water, this highest expression of the fullest impossibility.

Jesus teaches and lives contrary to all the traditions of Moses; he is crucified for it, and suddenly it turns out that he did not break the law of Moses, but that he continued it. It seems as though nothing more senseless could be invented, and yet this was done. And when one grasps the meaning of all this, one sees that it is not senseless: it is not logical, but it is wise and answers its purposes. Christ was crucified for the teaching, thinking that the teaching would be destroyed; but the teaching lived, and it was necessary to conceal it. How this was done by the Pharisee Paul, who changed the name of his God, but retained the leaven of the Pharisees, I shall tell later. But now I wish to tell why there inevitably ap-

peared this stupid, obvious deception, which has lasted these eighteen hundred years, that the Pharisees were a sect, and not the representatives of the law of Moses, and that it was not the law of Moses in its best representatives that crucified Christ, but some fantastic sect of the Pharisees.

The teachers, those who with us are called the teachers of the church, pastors, and who were called teachers of the law by the Jews, crucified Christ, even because they were teachers. In Christ's teachings, these teachers are arraigned on nearly every page and in passages especially devoted to them.

Christ's teaching preaches the immediate communion of man with God, rejects all teacherships, and affirms that the teachership is the source of every evil in the world. And here the first Pharisee, Paul, who does not understand the teaching, picks up words and hurries as quickly as possible to teach a certain external faith in Christ's having risen from the dead and in his redeeming the world. He teaches himself, establishes a teachership, which crucified him, and in his name carries the evil through the world.

When Paul teaches, the Gospel does not yet exist, and Christ's teaching is almost unknown ; but Paul exchanges one superstition for another and preaches it to the world. And many accept it, some exchanging for it Judaism, and others Hellenism. But there appear the gospels of Matthew and of Luke, and in them the whole side of Christ's teaching is explained ; it is bent to fit Paul's superstition, Judaism is mixed with it, and the faith in Christ is represented as a belief in a new additional God, Messiah.

In this tangle everything is lost sight of, and the ethical side of the Gospel is gone. The whole meaning is centred on finesses of explaining the law, on welding it with the teaching, on dreams, but there is one contradiction which is startling. The teachers of the law of Moses

hanged Christ. With them alone he struggled, them alone he arraigned. How, then, can it be explained that his teaching is the continuation of the law of Moses and its confirmation? If he had continued the law of Moses, he would not have had any one to struggle against; he would have arraigned no one, and no one would have crucified him. And here there presents itself a very stupid way out, but it is the only one: the teachers with whom he struggled and who crucified him were a sect,— what sect? a sect of what? how did it differ from that which was not a sect? of this we know nothing and nothing can be said.

But there is nothing hidden which cannot be made manifest, and for me, as for a child that does not know all the philosophizing, according to which everything has to be believed topsyturvy, it suddenly becomes clear that it is a coarse, stupid deception, and I say so, and the cataracts fall off the eyes of all.

The word *Pharisee* may have two meanings, that of *interpreter* and of *separate*. What, then, do these words mean, if not teacher and pastor? If that were a sect, it would bear an appropriate name; but this name corresponds to our *orthodox*. All that the words of Paul, in Acts xxii. 3–5, mean is this, I was an orthodox Jew.

Now, what is this so-called sect? Here is its definition according to all the church sources: They considered themselves to be the true and only interpreters of the law of God. As the foundation of the truth of their interpretation they take the tradition which has reached them from Jesus Christ. They form a distinct institution, governed by the sanhedrim, by bishops, and pastors. They differ from those who are not teachers in their apparel and external appearance of godliness.

Thus the church defines the Pharisees and itself. For a man outside the church it is evident that the definition of the Pharisees as men who have established many

superfluous ceremonies, as hypocrites and rascals who caused Christ's ruin, will be precisely the same, down to the minutest details of faith, in relation to the churchmen.

Christ did not struggle with certain Pharisees, and Pharisee does not mean hypocrite alone, but any man who takes it upon himself to teach.

Christ struggled against individual teachers, and he said so in Hebrew. He said, Pharisees, that is, pastors, — people who assume the knowledge of the full truth and who teach it. The moment you understand and translate properly the word Pharisee as teacher of the church, a new, bright light is shed on the whole history and position of Christ among the people, on his words, and even on his whole teaching. And it is not a light which in any way changes the meaning of Christ's teaching, but which dispels all the obscurities and inaccuracies which heretofore disagreeably impaired the clearness of the divine teaching.

Matt. iii. 7. The Pharisees and Sadducees come to John to be cleansed, and John says to them, Generation of vipers, who has taught you, etc. This address, which was not clear before, if the Pharisees and Sadducees are taken as a sect, is clear, if they are to be understood as representatives of the true faith. What John then said, is what a preacher would say now, if Orthodox and Protestants came to him. He would say, Why have you come, you who profess the knowledge of the truth?

John iv. 1-3. When Jesus learned that a rumour about him had reached the Pharisees (the pastors of the people), he withdrew. It is evident that he withdrew from the acknowledged pastors of the people, but not from the sect.

Luke v. 17. Pharisees *καὶ νομοδιδάσκαλοι*. Here we get for the first time the connection of Pharisees and teachers of the law; but who the Pharisees and doctors

of the law were is not defined, any more than what *γραμματεῖς* and *νομικοί* were, and since obviously the doctors of the law, the lawyers, and the scribes were not sects, this has to be rendered by, The pastors who taught the law.

In the same chapter, four verses farther down, the same Pharisees and doctors of the law are called scribes and Pharisees. The Pharisees are the same, but instead of the doctors of the law we have scribes. Are we to suppose that others came? Apparently this is another definition which is identical with the first. Even so the word Pharisees is connected with the lawyers and high priests.

John ix. 57; Matt. xxvi. 57. It is evident that Pharisees means pastors. But the pastors are lawyers, scribes, and chief priests. Why *Pharisees* is used instead of *of the Pharisees*, may be explained on the ground that all the clerical copyists had this false comprehension of what the Pharisees were, and so were tending to mix up these passages, by giving to the Pharisees the meaning of a false sect.

Luke v. 30; Matt. ix. 14. The Pharisees demand the keeping of fasts and non-communion with the publicans; consequently they are not a sect.

Luke vi. 7. The Pharisees watch the keeping of the Sabbath, which is a covenant with God according to Moses; consequently they are no sect, but the reigning faith, — orthodoxy.

Mark iii. 6. The Pharisees take counsel with the Herodians how they may destroy Jesus for not keeping the Sabbath; consequently they are not a sect, but the ruling church, — orthodoxy.

John vii. 32. The Pharisees and chief priests send officers to take Jesus; consequently the Pharisees were in agreement with the chief priests, — they were orthodox.

John vii. 48. None of the rulers or of the Pharisees

believed in Jesus; consequently the Pharisees were the rulers of faith.

John viii. 3. The Pharisees and scribes bring to him a woman for the purpose of executing her according to the law; consequently they are the ruling, true teaching, and not a sect.

John ix. 13. To decide the question of the blind man, he is brought before the Pharisees, as the true interpreters of the law.

John xi. 57. The Pharisee chief priests commanded. If they were a sect, they could not command.

John xii. 42. Many of the rulers believed in Jesus, but because of the Pharisees they did not confess him, lest they be put out of the synagogue. What sect is this?

Matt. xxiii. 2. The Pharisee scribes sit in Moses' seat. Thus Jesus himself defined the Pharisees. This is not a sect, but the orthodox.

John xviii. 3. Judas took a detachment from the chief priests and Pharisees. It is not a sect, but the one spiritual power.

It is ridiculous and strange to have to prove that the word means what it means. And there would be no need of proving it, if the deception were not so stupid and so old, and, besides, so common in human affairs. The Revolution is struggling against the monarchical power. Bonaparte comes out of the Revolution and establishes the same power, but he says that the Monarchists are a sect of Royalists. And all swallow this pill, and speak most calmly of Royalists and Bonapartists. For the Bonapartists and Royalists there is naturally a difference, but for men who seek the meaning of things, there is no difference, and it is clear that the Bonapartists, in calling the Royalists a sect, are playing with words, or are speaking of what may serve them, but it has no meaning for a deeper point of view. For the men of the Paulinian faith, who established the new superstitions in the place

of the old ones, the Pharisees may present themselves as something distinct from Paul's sect, but for men who have come to understand Christ's faith there is no difference between them.

In Christ's faith this deception is especially striking, in that Jesus foresaw it and, as far as was possible, undermined it, and, pointing directly to this cause of error, said, Beware of the leaven of the Pharisees, and clearly and precisely defined in what it consists.

The arraignment of the pastors, which with the usual reading presents itself as an expression of indignation, or even of warning and foresight of what could be, is in reality a most precise definition of this evil and its source.

37. Ἱερουσαλὴμ, Ἱερουσαλὴμ, ἡ ἀποκτείνουσα τοὺς προφῆτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου, ὃν τρόπον ἐπισυναγεί ὄρνις τὰ νοσσία ἐαυτῆς ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε;

38. Ἰδοὺ, ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος.

39. Λέγω γὰρ ὑμῖν, Οὐ μὴ με ἴδητε ἀπ' ἄρτι, ἕως ἂν εἴπητε, Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.

1. Καὶ ἐξελθὼν ὁ Ἰησοῦς ἐπορεύετο ἀπὸ τοῦ ἱεροῦ· καὶ προσῆλθον οἱ μαθηταὶ αὐτοῦ ἐπιδεῖξαι αὐτῷ τὰς οἰκοδομὰς τοῦ ἱεροῦ.

1. Ποταποὶ λίθοι καὶ ποταποὶ οἰκοδομαί.

2. Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Οὐ βλέπετε

Matt. xxiii. 37. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

38. Behold, your house is left unto you^h desolate.

39. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.^c

Matt. xxiv. 1. And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple.

Mark xiii. 1. What manner of stones and what buildings are here!^d

Matt. xxiv. 2. And Jesus said unto them, See ye not all these

37. O Jerusalem, Jerusalem, thou killest the prophets and stonest those who are sent to thee. How often did I wish to bring all thy children together, just as a hen gathers her chickens under her wing, but you would not!

38. And so your house is being ruined.

39. For I tell you, You will not see the truth, till you will say, Blessed is he who teaches the comprehension of the Lord.

1. And leaving the temple, Jesus went away. Then his disciples approached him, to show him the buildings of the temple.

1. Precious stones, and what offerings!

2. And Jesus replied to them, Pay no attention to these things. Truly

πάντα ταῦτα; ἀμὴν λέγω ὑμῖν, Οὐ μὴ ἀφελθῇ ὧδε λίθος ἐπὶ λίθον, ὅς οὐ μὴ καταλυθῇσεται.

3. Καθημένον δὲ αὐτοῦ ἐπὶ τοῦ ὄρους τῶν ἐλαιῶν, προσήλθον αὐτῷ οἱ μαθηταὶ κατ' ἰδίαν, λέγοντες, Ἐλπὲς ἡμῖν, πότε ταῦτα ἔσται; καὶ τί τὸ σημεῖον τῆς σῆς παρουσίας, καὶ τῆς συντελείας τοῦ αἰῶνος;

4. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Βλέπετε μὴ τις ὑμᾶς πλανήσῃ.

5. Πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες, Ἐγὼ εἰμι ὁ Χριστός· καὶ πολλοὺς πλανήσουσι.

6. Μελλήσετε δὲ ἀκοῦειν πολέμους καὶ ἀκοὰς πολέμων. ὁρᾶτε μὴ θροεῖσθε· δεῖ γὰρ πάντα γενέσθαι. ἀλλ' οὕτω ἐστὶ τὸ τέλος.

7. Ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν· καὶ ἔσονται λιμοὶ καὶ λοιμοὶ, καὶ σεισμοὶ κατὰ τόπους.

8. Πάντα δὲ ταῦτα ἀρχὴ ὧδίνων.

11. Καὶ πολλοὶ ψευδοπροφῆται ἐγερθήσονται, καὶ πλανήσουσι πολλούς·

12. Καὶ διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν, ψυγῇσεται ἡ ἀγάπη τῶν πολλῶν.

14. Καὶ κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας ἐν ὅλῃ τῇ οἰκουμένῃ, εἰς μαρτύριον πᾶσι τοῖς ἔθνεσι. καὶ τότε ἔξει τὸ τέλος.

things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

3. And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?

4. And Jesus answered and said unto them, Take heed that no man deceive you.

5. For many shall come in my name, saying, I am Christ; and shall deceive many.

6. And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.

7. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

8. All these are the beginning of sorrows.

11. And many false prophets shall rise, and shall deceive many.

12. And because iniquity shall abound, the love of many shall wax cold.

14. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

I tell you, There will not be left here one stone upon another, that will not be thrown down.

3. And when he sat down on the mount of Olives, the disciples came to him and asked him privately, when will it be? And what will be the sign that thy teaching has stopped, and that the present life is ended?

4. And Jesus answered them, Take heed and beware that you make no mistake.

5. For many will teach you in the name of the comprehension and will deceive many.

6. You will hear of wars and disturbances: see that you are not afraid, for all these things will be, but that is not the end of the offences.

7. Nation will rise against nation, and kingdom against kingdom; and there will be hunger and earthquake in various places.

8. All these are only the torments of labour.

11. And many false teachers will appear, and they will deceive many.

12. And from the increase of the iniquity the love of many will be diminished.

14. And when the announcement of the true good shall be borne through the whole world as a confirmation for all the nations, then there will be an end of the offences.

(a) *Your house* means *your temple*, the house of your God, and the subsequent reference to the temple confirms that this is meant here also.

(b) In many texts ὑμῶν and ἑρημος are wanting.

(c) Jesus concludes the accusation of the self-styled pastors by saying that their house will be deserted, and they will not know the truth, till they invoke the comprehension into themselves.

(d) The disciples say that this is their false temple, and yet it is adorned so much.

(e) The disciples ask when it will happen, that is, when that will take place which he promised, when they should worship God, not in the temple, but indeed, and when all this lie of the pastors and of their temples would be destroyed, and Christ's teaching would be everywhere. The disciples ask what they always ask, when Christ's true teaching is mentioned. They say, It would be very nice, but when will it be?

(f) The disciples ask when the offences will end, and Jesus replies, They will assure you of it, and there will be wars and disturbances on account of it, but you know that that is not the end of the offences and of the evil.

(g) ἀρχὴ ὠδίνων means *the torments of child-labour* and nothing else, and so it has to be translated. Verses 9 and 10 are introduced here by the copyist from the discourse to the disciples when sending them out to preach, and evidently have no place here.

(h) Verse 13 is again an interpolation from the discourse to the disciples.

MAN LIVES THE LIFE OF THE SPIRIT IN THE FLESH

If a man lives for the flesh, he perishes, like all flesh. If he lives in the spirit, he acquires the true life, but the flesh offends him.

Beware of offences. For it is better that one of thy members should perish than that the whole body be lost. It is better to be deprived of a momentary joy than of the true life. The true life is given to us, and we all know it, but the deception of the flesh ensnares us.

One day they brought children to Jesus, that they might be with him. But the disciples drove the children away, saying, What is our teacher to do with the silly children?

Jesus saw that they had no respect for the children and drove them away, and he was grieved at the disciples, and said, You have no reason to drive these children away, — they are the best of people, for they all live in the will of God. They are certainly already in the kingdom of God. You must not drive them, but learn from them, for, in order that you may live in the will of God, you must live like children. Children always execute the five rules, which I have given you: children do not scold, do not harbour evil against men, do not commit adultery, do not swear, do not resist evil, do not litigate, do not know the difference between their own nation and another, and do not wage war. Children execute the five rules, and so they are better than grown people and are in the kingdom of God.

If you will not abandon all the deceptions of the flesh and will not become like children, you will not be in the kingdom of God.

Only he who understands that the children are better than we, because they do not break the law of God, comprehends my teaching. Only he who understands my teaching understands God.

We cannot despise the children, for they are better than we, and their souls are pure before God, and are always with God. They are all good. And not one child perishes through the will of God; they all perish through men, who entice them away from the truth.

And so we must guard them, and not entice them away from the Father and from the life of truth. And badly acts the man who entices them away from purity. To entice a child away from what is good, to offend him with anger, adultery, oaths, courts, war, is as bad as hanging a millstone around his neck and throwing him into the water: he will hardly swim out, but will rather be drowned. Even so it is hard for a child to get away from an offence into which a man has led him.

The world is unfortunate only through offences. Offences have always been in the world and always will be, and a man perishes through offences.

And so give everything away, sacrifice everything, if only you can keep out of offences. When a fox falls into a trap, he wrenches off his leg and runs away, and lives. Even so must you do: give everything away, so long as you can get away from an offence. Offences are put up against all five rules, and you must guard yourselves against all of them.

Beware then! Here is the offence against the first rule, Be not angry.

Do not ask how many times thou shalt forgive thy brother; do not imagine that thou must forgive him seven times, and mayest wreak vengeance after that. Forgive, not seven times, but seventy times seven, and then forgive again.

For the kingdom of God may be likened to this: A king was settling his accounts with the proprietors. And they brought to him one who owed him a million dollars. And he could not pay what he owed. And the king would have sold his estate, his wife, his children, and himself; but the proprietor began to beg the king's mercy, and the king had mercy on him, and forgave him his whole debt.

This proprietor went home and saw a peasant who owed him fifty cents. The proprietor took hold of him,

began to choke him, and said, Give me what thou owest me. And the peasant fell down at his feet, and said, Have patience with me, and I will give thee all. But the proprietor did not have mercy on him, but put him in prison, to let him stay there until he paid all he owed.

When the peasants saw this, they went to the king, and told him what the proprietor had done. Then the king called the proprietor, and said to him, Thou dog, I forgave thee the whole rental, because thou didst beg me, so thou oughtest to have forgiven thy debtor, because I forgave thee. And the king grew angry and turned the proprietor over to be tormented, till he should pay what he owed.

Even so God the Father will do with you, if you will not forgive with all your heart those who are guilty toward you.

When a man offends thee, remember that he is the son of the same God the Father, and a brother of thine. If he has offended thee, go and admonish him face to face. If he listens to thee, thou art the gainer, for thou wilt have a new brother.

If he does not listen to thee, admonish him, and call two or three with thee to admonish him. If he does not listen to them, tell it to the assembly; and if he does not listen to the assembly, then he will be as a stranger to thee: forgive him, and have nothing to do with him.

Thou knowest that if a quarrel is taken up with a man it is better to make peace with him without letting it come before the courts. Thou knowest this, and dost so, because thou knowest that if it comes to litigating, thou wilt lose more. The same is true of any quarrel: if thou knowest that it is bad and that it will remove thee from God, then get rid of the evil at once and make thy peace, as long as he has not yet left, with whom the evil was started.

You know yourselves that as it is started on earth, so will it be before God ; and if you loose it on earth, you will be loosed in heaven.

Again you must understand that if two or three have agreed in everything on earth, they will receive from their Father everything for which they shall ask. For where two or three are united by my teaching, they execute my teaching.

Beware ! Here is the offence against the second rule, Do not commit adultery.

One day self-styled pastors went up to Jesus and, tempting him, said, May a man leave his wife ?

But he said, Man was created male and female from the beginning, — this is a natural law. And so a man leaves his father and mother and cleaves to his wife, and man and wife unite into one. Consequently a man must not break the natural, divine law, and separate what is united. But if according to your law of Moses it is permitted to send away a wife, this is untrue, for according to the natural law it is not so. And I tell you that he who sends away his wife drives into debauch both her and him who takes her up.

And the disciples said to Jesus, If it is necessary to keep the same wife which a man has once taken to himself, and never to abandon her, that is so difficult to do that it is better not to marry at all.

He said to them, You may not marry, but you must understand what it means. If a man wants to live without a wife, he must be pure and not touch a woman. There are such people who have no use for women ; but if a man loves women, let him bind himself to one woman, and keep her all the time, and have nothing to do with other women.

Beware ! Here is the offence against the third rule, Make no promises to any one about anything.

Your self-styled pastors travel about everywhere and cause the people to swear that they will be true to the

law and the authorities, but they only subvert them in this manner. It is impossible to promise your body for your soul, for in your soul is God, and men cannot make promises to men for God.

And one day the tax-collectors went up to Peter, and asked him, Well, does your teacher not pay his taxes?

Peter said, No, he does not pay, and he went and told Jesus that he had been stopped and told that all must pay their taxes.

Then Jesus said to him, A king does not receive tribute from his sons, and they have to pay no one but the king. Even so it is with us. If we are the children of God, we are under no obligations to any one but God, and are free before everybody. We are not bound by anything, but if they ask thee to pay taxes, give them to them, not because thou art obliged to, but because thou shouldst not resist evil. And if they want to take thy cloak away, give them also thy coat.

At another time the pastors came together with the officers of the king, and went to Jesus, trying to catch him with words.

They said to him, Thou teachest in truth, so tell us whether we are obliged to pay tribute to Cæsar or not.

Jesus saw that they wanted to condemn him for opposing himself to the oath to Cæsar. He said to them, Show me that with which you pay tribute to Cæsar.

They showed him a coin. He looked at the coin, and said, What is this? Whose image and superscription?

They said, Cæsar's.

And then he said, If so, give to Cæsar what is Cæsar's, but what is God's, your soul, do not give to any one but God. Money, property, your labour, everything give to him who will ask you for it, but do not give your soul to any one but God. And make no promises to any one, for you are all in the power of God, and your soul give to God alone.

Beware! Here is the offence against the fourth rule, Do not judge, and be not judged.

One day the disciples of Jesus entered a village and begged permission to stay overnight. They were not allowed to remain. Then the disciples came to Jesus to complain about it, and they said, May they be killed by lightning.

Jesus said, Still you do not understand of what spirit you are. I do not teach how to destroy, but how to save people.

One day they brought a woman to Jesus, and said, This woman was caught in adultery. According to the law she ought to be stoned to death. What dost thou say?

Jesus made no reply, and waited for them to change their minds. But they stuck to him, and asked how he would judge this woman.

Then he said, He who among you is without error, let him cast the first stone at her. Then the Pharisees looked at each other, and their conscience smote them, and those who were in front stepped behind the others, and all went away.

And Jesus was left alone with the woman. He looked up, and saw that no one was there. Well, he said, Has no one accused thee?

She said, No one.

And he said, Neither can I accuse thee. Go, and err no more.

No matter how clear, how bad the case is, there is no one who can accuse a man of it. Only he who has not erred can accuse, but accusing is already an error.

Once there came a man to Jesus, who said, Order my brother to give me my inheritance.

Jesus said to him, No one has made me a judge over you, and I do not sit in judgment over any one. Neither can you judge any one.

Beware ! Here is the offence against the fifth rule, There are no different nations ; all men are brothers, children of one God the Father.

A lawyer wanted to offend Jesus, and said, What must I do, in order that I may obtain the true life ?

Jesus said, Thou knowest what : love God thy Father and thy brother, no matter what his nationality may be.

And the lawyer said, This would be well, if there were no different nations, for how can I love the enemy of my nation ?

And Jesus said, There was a Jew who fell into misfortune : he was beaten, robbed, and thrown out into the road. A Jewish priest passed by, and he looked at the beaten man, and went his way. Then a Levite passed by, and he looked at him, and went his way. Then a man of a hostile nation, a Samaritan, passed by. This Samaritan saw the Jew, and he did not consider this, that the Jews had no regard for the Samaritans, but had pity on the Jew who was beaten. He washed his wounds and dressed them, and took him on his ass to an inn, and paid the innkeeper for him, and promised to come later and pay more. Even so treat foreigners, those who have no regard for you and destroy you, and then you will get the true life.

Jesus said, The world loves its own, but despises the things that are of God, and so the people of the world, priests and scribes, will torment those who keep the law of God. And I, too, am going to Jerusalem, and shall be tormented and killed, but my spirit cannot be killed,—it will live.

When Peter heard that Jesus would be tormented and killed in Jerusalem, he was grieved. He took the hand of Jesus, and said to him, If this is so, thou hadst better not go to Jerusalem.

Then Jesus said to Peter, Do not say this. What thou sayest is an offence. If thou art afraid for me, lest I

should be tortured and killed, that means that thou art thinking of human, and not of divine things.

He who lives by the light of the comprehension can have no evil befall him, for he is always in the light; evil can befall only him who comes out of the light of truth into the darkness of the offence of the flesh.

And calling up the people with his disciples, Jesus said, He who wants to live according to my teaching must renounce his carnal life; let him be ready for all carnal sufferings, for he who is afraid for his carnal life will lose his true life, and he who neglects the carnal life will save the true life.

And again he told them that when they kill a man who lives by the comprehension, the comprehension does not die, but will live.

And they did not understand it. And the Sadducees came up, and he explained to all what was meant by the true life in God, and by the rising from the dead. The Sadducees said that after the carnal death there was no life. They said, How can all rise from the dead? If they did rise, they could not all live together. For example, we had seven brothers. The first married and died. His wife married the second brother, and he died; and she married the third, and so on, until the seventh. How are the seven brothers going to live with one wife, if they shall all rise from the dead?

Jesus said to them, You purposely mix up matters, and do not comprehend what the life after death is. In this life people marry and are given in marriage; but those who will earn the life after the carnal death will not marry and be given in marriage, for they do not have to continue life in others: they themselves do not die, for they unite with God, having become his children.

In your Scripture it says that God said, I am the God of Abraham and Jacob. And this God said when Abraham and Jacob were already dead for men. Con-

sequently, those who are dead for men are alive for God. If there is a God, and God does not die, those who are with God are always alive. The reëstablishment from death is the life in God. The life in God is the fulfilment of the will of God in the carnal life. He who fulfils the will of God unites with God. For God there is no time, and so, in uniting with God, man passes out of time, consequently out of death.

When the pastors heard this, they did not know what to invent in order that they might silence him, and so united with the laymen and began together with them to tempt him.

And one of them, a pastor, said, Teacher, which, in thy opinion, is the chief commandment in the whole law?

The pastors thought that Jesus would get caught in the answer according to the law.

But Jesus said, the chief commandment is to love the Lord our God, in whose power we are, with all our soul, and another follows from it: to love our neighbour, for in him is the same Lord. In these two commandments is contained everything which is written in all your books.

And Jesus said again, Who, in your opinion, is Christ? Is he anybody's son?

They said that according to them Christ was the son of David.

Then he said to them, How, then, does David call Christ his master? Christ is not the son of David, nor the son of anybody else, except the same Lord our master, whom we know within us, as our life. Christ is that comprehension which is in us.

After that they asked him no more questions.

And Jesus said, Beware of the leaven of the self-styled pastors. Beware also of the leaven of the worldly, and of the leaven of the royalty. But, above everything, beware of the leaven of the self-styled pastors, for that is deception.

When the people understood whereof he spoke, he said, Above all, beware of the teaching of the learned self-styled pastors. Beware of them, for they have usurped the place of the prophet who announces the will of God to the people. They have usurped the power to preach the will of God to the people. They preach words, and do nothing. And it turns out that they say, Do this and that, but there is nothing to do, for they do not do anything good, and only talk. And they talk of what cannot be done, but themselves do nothing. All they care to do is to retain the right of their teachership, and so they try to distinguish themselves: they dress up and want to receive honours. And so know that no one ought to call himself teacher and pastor. None but our Lord is a teacher and pastor. But the pastors call themselves teachers, and thus prevent our entering the kingdom of God, and themselves do not enter into it.

These pastors think that it is possible to lead to God by external ceremonies, by oaths, and, like blind people, they do not see that the external things do not mean anything, that everything is in the soul of man. They do those external things which are easiest, but what is necessary and difficult, — love, compassion, truth, — they leave out. All they care for is to be externally in the law, and to lead others externally to the law. And so they are like whited sepulchres, apparently clean without, but an abomination within. Externally they honour the holy martyrs, but in fact they are those who torture and kill the saints.

They have always been the enemies of what is good. From them proceeds all the evil in the world, for they conceal the good, and instead of the good bring forward the bad. Most of all fear these self-styled pastors. For you know yourselves that any mistake may be corrected; but if men err in what is good, such a mistake can no longer be corrected. And it is this that the self-styled pastors do.

And Jesus said, I wanted here, in Jerusalem, to unite all men into one comprehension of the true good, but the teachers of this city know only how to kill the teachers of good. And so they remain the same godless people that they were, and do not know God, unless, loving, they accept the comprehension of God.

And Jesus went away from the temple. Then his disciples said to him, What about this temple of God with all its adornments, which men have brought as an offering for God?

And Jesus said, Truly I tell you that this whole temple with all its adornments will be destroyed, and nothing will be left. There is one temple of God,—the hearts of men, when they love one another.

And they asked him, When will this temple be?

And Jesus said to them, It will not be soon. Many people will deceive through my teaching, and there will be wars and disturbances on account of it. And there will be great lawlessness, and little love. But when the true teaching shall be disseminated among all men, there will be an end to evil and to offences.

CHAPTER X.

THE STRUGGLE AGAINST THE OFFENCES

53. Λέγοντος δὲ αὐτοῦ ταῦτα πρὸς αὐτοὺς, ἤρξαντο οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι δεινῶς ἐνέχειν, καὶ ἀποστοματίζειν αὐτὸν περὶ πλειόνων,

54. Ἐνεδρεύοντες αὐτὸν, καὶ ζητοῦντες θηρεύσαι τι ἐκ τοῦ στόματος αὐτοῦ, ἵνα κατηγορήσωσιν αὐτοῦ.

47. Συνήγαγον οὖν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι συνέδριον, καὶ ἔλεγον, Τί ποιοῦμεν; ὅτι οὗτος ὁ ἄνθρωπος πολλὰ σημεῖα ποιεῖ.

48. Ἐὰν ἀφώμεν αὐτὸν οὕτω, πάντες πιστεύουσιν εἰς αὐτόν· καὶ ἐλεύσονται οἱ Ῥωμαῖοι καὶ ἀροῦσιν ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔθνος.

Luke xi. 53. And as he said these things unto them, the scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things:

54. Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

John xi. 47. Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.

48. If we let him thus alone, all men will believe on him; and the Romans shall come and take away both our place and nation.

53. As he said this, the learned pastors began to urge Jesus vehemently, and to ask him about many things.

54. They devised to catch him in his own words, so as to accuse him.

47. And the chief priests, the pastors, met in council, and said, What shall we do? The man gives such proofs of his truth.

48. If we leave him alone, all will believe in him. And the Romans will come and will take our city and our nation.

If we leave him, all will believe, and if all will believe, the Romans will take us. This verse is remarkable in that it clearly defines the significance of Christ's teaching, as the Jews and their pastors understood it, and as our pastors intentionally fail to see it.

Jesus teaches that God is spirit, that he must be served in the spirit and with works, that it is not right to resist

evil, that we must submit to it, that there are not different nationalities and kingdoms, because in the place of the former kingdoms of the earth the kingdom of God is preached, where each is free and depends only on God. And, of course, if men will believe this, the Romans will come and take us. Now the Romans feel that they are dealing with a nation ; but then they will take us like a flock of sheep. And it is this very teaching in which all are beginning to believe. It is easy enough to see why, if all will believe, the Romans will take us, and why it is necessary to put a stop to all these fancies.

This is what the church says (p. 400):

If we let him thus alone: Without counteracting him, all will believe in him ; and it is the truth ; the influence of the miracles of the Lord on the people was such that, if there had been no strong counteraction of the party, which was hostile to him, the number of believers in him would have been much greater than his open adherents.

And the Romans shall come, etc.: From their point of view, there was truth in it, and their fear of the Romans was well grounded ; a national uprising would have been for the Romans a pretext for destroying even that shadow of independence which was still left with the Jews as a nation. In the case of a strong national uprising, the Romans would have actually taken possession of the place itself, that is, of Jerusalem, as the capital of the nation and centre of the nation's whole life, both religious and political, with its temple, worship, etc., and would have possessed themselves of the nation itself, that is, would have destroyed its very political existence as a nation, as a separate political unit. The justice of this judgment showed itself after the experiences, when the Romans destroyed Jerusalem and the temple, laid waste Palestine, and wiped out the Jews, as a political nation, from the list of nations. But the fatal lie in this judgment of the leaders of the national life of the Jews consisted in this, that they considered an uprising under the leadership of Jesus Christ possible. Absolutely failing to recognize the Messiah in the Lord Jesus, because he did not come up to the ideal of the Messiah, formed on the basis of distorted and false conceptions of what the Messiah was to be, they assumed that this miracle-worker might stand at the head of a national upris-

ing and bring calamity to the whole nation. This fatal lie and judgment about the Lord led to fatal mistakes in the further actions of the sanhedrim in relation to Jesus Christ, which were foreseen by God and were directed toward the great work of the redemption of all humanity through the death of the unacknowledged but true Messiah.

This is what Reuss says (Vol. VI., p. 252):

Le mobile qui décida l'autorité nationale à se défaire de Jésus est, d'après notre texte, d'une nature exclusivement politique. On craignait un mouvement populaire, une insurrection fomentée, non sans doute par Jésus lui-même, mais par les aspirations religieuses et nationales qui croyaient avoir trouvé en lui le roi promis par les prophètes (Chap. VI., 15). Or, les hommes placés à la tête des affaires ne partageaient nullement cette dernière conviction; ils comprenaient donc que le mouvement prévu n'aboutirait qu'à une nouvelle catastrophe, qui détruirait inmanquablement les derniers restes de l'autonomie que le gouvernement impérial avait encore laissés subsister. Comment conjurer cette éventualité? Le pontife leur indique le moyen le plus simple et le plus expéditif. — Il faut cependant rappeler que les Pharisiens étaient les adversaires de Jésus plutôt à cause de ce qu'ils pouvaient appeler son latitudinarisme; c'étaient les Sadducéens qui se placèrent au point de vue politique que nous venons d'indiquer. On le voit clairement par les Actes des apôtres.

As they do not understand the teaching as it is, there results an absurdity, and an artificial explanation is needed, which is, that the nation will rise, and the Romans will be compelled to suppress the rising. All say so alike, but evidently they all alike talk nonsense, for there was no cause for any uprising. If all believed, all would submit the left cheek after the right, all would give up their coats and their cloaks. Whence should the uprising come? There would have been no uprising, but if all believed, there would be no Jewish state, no armies, no courts, no wealth, no taxes,—so much is certain.

48. Καὶ οὐχ εὗρισκον
τὸ τί ποιήσωσιν, ὁ λαὸς
γὰρ ἅπας ἐξεκρέματο αὐ-
τοῦ ἀκούων.

47. Καὶ ἦν διδάσκων
τὸ καθ' ἡμέραν ἐν τῷ
ἱερῷ· οἱ δὲ ἀρχιερεῖς καὶ
οἱ γραμματεῖς ἐζήτουν
αὐτὸν ἀπολέσαι, καὶ οἱ
πρῶτοι τοῦ λαοῦ·

49. Εἰς δέ τις ἐξ αὐ-
τῶν Καϊάφας, ἀρχιερεὺς
ὢν τοῦ ἐνιαυτοῦ ἐκείνου,
εἶπεν αὐτοῖς, 'Υμεῖς οὐκ
οἰδατε οὐδέν·

50. Οὐδὲ διαλογίζε-
σθε, ὅτι συμφέρεי ἡμῖν
ἵνα εἰς ἄνθρωπος ἀποθάνῃ
ὑπὲρ τοῦ λαοῦ, καὶ μὴ
ᾄλον τὸ ἔθνος ἀπόληται.

51. Τοῦτο δὲ ἀφ' ἑαυ-
τοῦ οὐκ εἶπεν, ἀλλὰ ἀρ-
χιερεὺς ὢν τοῦ ἐνιαυτοῦ
ἐκείνου, προεφῆτευσεν
ὅτι ἐμελλεν ὁ Ἰησοῦς ἀπο-
θνήσκειν ὑπὲρ τοῦ ἔθνους·

52. Καὶ οὐχ ὑπὲρ τοῦ
ἔθνους μόνον, ἀλλ' ἵνα
καὶ τὰ τέκνα τοῦ Θεοῦ
τὰ διεσκοπισμένα συνα-
γάγῃ εἰς ἓν·

Luke xix. 48. And
could not find what they
might do: for all the
people were very atten-
tive to hear him.

47. And he taught
daily in the temple.
But the chief priests
and the scribes and
the chief of the people
sought to destroy him.

John xi. 49. And one
of them, named Caiaphas,
being the high
priest that same year,
said unto them, Ye
know nothing at all.

50. Nor consider that
it is better for us, that
one man should die for
the people, than that
the whole nation should
perish.^a

51. And this spake he
not of himself: but be-
ing high priest that
year, he prophesied that
Jesus should die for
that nation:

52. And not for that
nation only, but that
also he should gather to-
gether in one the chil-
dren of God that were
scattered abroad.^b

48. And they could not
find what they might do,
for the people clung to
him and listened to him.

47. And the chief
priests and the learned
sought to destroy him.

49. One of them,
named Caiaphas, who
was the high priest that
year, said to them, You
do not understand any-
thing.

50. You do not con-
sider that it is necessary
that one man should die
for the people, and that
the whole people may
not perish.

51. This he did not
speak of himself, but,
being the high priest
that year, he prophesied
that Jesus would die for
the nation,

52. And not only for
the nation, but in order
that the children of God
be united into one.

(a) John xi. 50 is for some reason wrongly translated in all the translations. There is nothing to warrant the translation, It is better that one man should die, than; it says simply¹ that it is necessary that one man should die, and not that the whole nation should perish. This is again an example of a careless relation to the word of the Gospel. One translated it wrongly, and all repeated the same error, like a lot of sheep.

This is what the church says (p. 402):

Ye know nothing at all: You present yourselves as ignorant of the whole matter, as irrational and dull of comprehension, since

¹ Nearly as in the King James translation. — *Translator's Note.*

you consider what you should do, and do not consider and weigh this, according to his opinion, most important and decisive circumstance, that it is better for us, that is, for the whole Jewish nation and, in particular, for its representatives, to sacrifice one man, in order that the whole nation may not perish from the Romans in case of the supposed rising of the nation for the sake of this man. The external rudeness of Caiaphas's speech (Ye know nothing at all, and, Nor consider) are quite natural with him, as a Sadducee, to which sect he belonged. The Pharisees were softer in their mutual relations and in relation to others as far as external matters were concerned (like hypocrites and insincere people, which they were); but the Sadducees were distinguished for their coarse manners, but under this coarseness frequently concealed a greater cunning than that of the Pharisees.

In relation to the internal character, the speech of Caiaphas transferred the question from the field of conscience to that of external politics, and decided without appeal in favour of the latter.

What need is there of considering what to do? Whoever he may be, a whole nation may perish on his account, and so he has to be sacrificed. What need of considering according to our conscience? We must decide according to external circumstances.

At the basis of the solution lies the same fatal lie as in the case of the other members of the sanhedrim: He is not the Messiah; but there there is reflection, while here is the cold, egoistical, Sacrifice him, without considering, without wavering.

(b) τὰ διεσκορπισμένα, like καὶ before τὰ τέκνα, is wanting in many texts. These words are evidently added, in order that the words of Caiaphas, which refer directly to the Jews, may be referred to the future church. Caiaphas says simply that he has to die for the good of the nation and for the unity of the faith, precisely what the persecutors of the heretics have always said. It seems to be quite clear. In the Gospel, on the occasion of the execution of Christ after the accusation of the pastors and the indications that all the innocent blood from Abel to our day was upon them, we are shown in what way they shed this blood and in the name of what considerations. And the church is so used

to lying with immunity that it naïvely points out the sinfulness of Caiaphas's reasoning, forgetting that it has judged in precisely the same manner for eighteen hundred years, and even now judges thus before executions. The church has forgotten that it is arraigning itself, for to us the centre of gravity of these three verses consists in this, that, according to its conceptions, we have here a huge pun, and Caiaphas suddenly becomes a prophet.

This what the church says (p. 403):

And this spake he not of himself, etc.: The remark of the evangelist himself in regard to Caiaphas's speech, as a prophetic utterance. Not the external form of speech or its internal character are here kept in view, but only the fundamental thought that the Lord will die for the nation. The high priest was in antiquity the immediate bearer of the divine revelation, which was communicated to him through the Urim and the Thummim.

After the Babylonian captivity this was no longer the case, but none the less it lay in the very idea of the high priesthood that it could be the organ of the immediate revelation of God, though during the decline of the high priesthood this was no longer the case. But God can choose even an unworthy man for his all-wise purposes and make him an organ of his immediate revelation. Out of the evil heart there proceeded words which contain a miraculous prophecy.

He (Caiaphas) said it with malicious intent, but the grace of the Spirit used his lips for a prediction of a future event. The devil frequently distorts the words of God in a lying manner and presents the self-existing truth as a lie. God at times makes sport of the devil by placing a striking truth into the mouth of the father of lies and his organs.

Should die for the people: In the sense of an expiatory sacrifice for the sins of the people, which is not to be assumed in Caiaphas's words; he had in mind the execution of one man for the whole nation for the sake of its political welfare, but the Holy Ghost prophesied through this the grandest truth, namely, that one would die for the redemption of the people from spiritual death and for the sake of the spiritual eternal life.

And not for that nation only: The evangelist completes the involuntary prophecy of Caiaphas, But also that he should gather together in one the children of God, that were scattered abroad. By the scattered children of God we must understand, in contra-

distinction with the nation, as the Jewish nationality, the pagans, and not the Jews who were scattered abroad among the pagans. The Lord brought an expiatory sacrifice for the whole world, both of Jews and of pagans; both through their belief in him become the children of God. It is a prophetic manner of speech; he called them the children of God, as they were to become such. By gathering together in one the children of God we must not understand the assembly in one place, but the gathering of those who were scattered everywhere into one society according to the faith in Christ (the one church). All believers in Christ, wherever scattered among the unbelievers, form one common Christian society, one spiritual body, whose head is Christ, and whose members all the rest are.

And to his shame Reuss says the same (Vol. VI., p. 253):

Car Caiaphas, en sa qualité de grand-prêtre, a parlé en prophète, involontairement sans doute, mais tout juste au moment de la péripétie suprême du drame sacré, cette année-là. D'après les institutions mosaïques, le grand-prêtre rendait des oracles. L'usage en était perdu depuis longtemps; la loi et l'exégèse suffisant à tous les besoins sociaux ou ecclésiastiques. Mais on comprend que le peuple considérait toujours son chef spirituel comme un personnage plus spécialement en rapport avec le Très-Haut. Nous ne serons donc pas surpris qu'un chrétien, frappé de l'analogie d'une certaine parole, émanée d'une telle bouche et prononcée dans un but froidement politique, avec ce que la foi évangélique regardait comme la vérité fondamentale, ait pu envisager cette parole comme inspirée par l'esprit de Dieu, pour forcer l'ennemi de la nouvelle révélation à lui rendre un éclatant témoignage. L'Ancien Testament avait bien donné d'illustres exemples de cette catégorie.

He imagines that the author, that is, John, is making capital of the pun *ὑπὲρ τοῦ ἔθνους*, but there could not be such a thing as a pun here for the author, because he has not the slightest idea about the dogma of the redemption; he says simply that Caiaphas as a man could not say for himself that Jesus ought to be killed, but he said it, because, being the high priest, he could utter a prophecy

as to what would be for the good of the nation. Nothing else is said, and we have no right whatsoever to ascribe any other meaning to these words, the more so that with this meaning, as given to it by the church, we get nothing but a useless pun, while with the actual meaning we get a deep significance, which is connected with the words about all the blood falling on the pastors, and an instruction as to how bad and senseless it is in the name of the prophecies of the good of the nation to kill men. The following verse again shows that it is not an interpolated sentence, but an elucidation of a thought, in consequence of which the Jews decide conclusively that it is necessary to kill him.

53. Ἀπ' ἐκείνης οὖν τῆς ἡμέρας συνεβούλευσαντο ἵνα ἀποκτείνωσιν αὐτόν.

54. Ἰησοῦς οὖν οὐκέτι παύρησίᾳ περιεπαύει ἐν τοῖς Ἰουδαίοις, ἀλλὰ ἀπῆλθεν ἐκεῖθεν εἰς τὴν χώραν ἑγγὺς τῆς ἐρήμου, εἰς Ἐφραῖμ λεγόμενὴν πόλιν, κακεῖ διέτριβε μετὰ τῶν μαθητῶν αὐτοῦ.

55. Ἦν δὲ ἑγγὺς τὸ πάσχα τῶν Ἰουδαίων· καὶ ἀνέβησαν πολλοὶ εἰς Ἱεροσόλυμα ἐκ τῆς χώρας πρὸ τοῦ πάσχα, ἵνα ἀγνίσωσιν ἑαυτούς.

56. Ἐξήτουν οὖν τὸν Ἰησοῦν, καὶ ἔλεγον μετ' ἀλλήλων ἐν τῷ ἱερῷ ἐστηκότες, τί δοκεῖ ὑμῖν, ὅτι οὐ μὴ ἔλθῃ εἰς τὴν εὐοχήν;

57. Δεδώκεισαν δὲ καὶ οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ἐντολήν, ἵνα, ἐάν τις γνῶ ποῦ ἐστί, μηνύσῃ, ὅπως πιάσωσιν αὐτόν.

John xi. 53. Then from that day forth they took counsel together for to put him to death.

54. Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

55. And the Jews' passover was nigh at hand; and many went out of the country up to Jerusalem before the passover, to purify themselves.

56. Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?

57. Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew it, that they might take him.

53. From that day on they decided to kill him.

54. But Jesus did not appear before the Jews; he went away nearer to the desert, into the city of Ephraim, and there remained with his disciples.

55. The Jewish passover was near, and many people came from the villages to Jerusalem for the passover, to prepare themselves for the feast.

56. And they sought Jesus and spoke among themselves in the temple, What do you think? Will he come to the feast?

57. And the chief priests gave a command, that if any man knew where he was, he should announce it, that they might vanquish him.

1. Ὁ οὖν Ἰησοῦς πρὸ
ἑξ ἡμερῶν τοῦ πάσχα
ἦλθεν εἰς Βηθανίαν.

8. Λέγουσιν αὐτῷ οἱ
μαθηταί, Ῥαββί, νῦν
ἐξήτουν σε λιθάσαι οἱ
Ἰουδαῖοι, καὶ πάλιν ὑπά-
γεις ἐκεῖ;

9. Ἀπεκρίθη ὁ Ἰη-
σοῦς, Οὐχὶ δώδεκά εἰσιν
ὥραι τῆς ἡμέρας; ἐάν
τις περιπατῇ ἐν τῇ ἡμέ-
ρᾳ οὐ προσκώπτει, ὅτι τὸ
φῶς τοῦ κόσμου τούτου
βλέπει.

10. Ἐὰν δέ τις περι-
πατῇ ἐν τῇ νυκτὶ, προ-
σκώπτει, ὅτι τὸ φῶς οὐκ
ἔστιν ἐν αὐτῷ.

2. Ἐποίησαν οὖν αὐτῷ
δεῖπνον ἐκεῖ, καὶ ἡ Μάρ-
θα διηκόνει· ὁ δὲ Λάζαρος
εἰς ἣν τῶν συνανακειμέ-
νων αὐτῷ.

3. Ἡ οὖν Μαρία, λα-
βοῦσα λίτρην μύρου νάρ-
δου πιστικῆς πολυτίμου,
ἤλειψε τοὺς πόδας τοῦ
Ἰησοῦ, καὶ ἐξέμαξε ταῖς
θριξίν αὐτῆς τοὺς πόδας
αὐτοῦ· ἡ δὲ οἰκία ἐπλη-
ρώθη ἐκ τῆς ὁσμῆς τοῦ
μύρου.

4. Λέγει οὖν εἰς ἐκ
τῶν μαθητῶν αὐτοῦ, Ἰού-
δας Σίμωνος Ἰσκαριώτης,
ὁ μέλλων αὐτὸν παραδι-
δόναι,

5. Διὰ τὸ τοῦτο τὸ μύ-
ρον οὐκ ἐπράθη τριακο-
σίων δηνარიῶν, καὶ ἐδόθη
πτωχοῖς;

6. Εἶπε δὲ τοῦτο, οὐχ
ὅτι περὶ τῶν πτωχῶν
ἔμελεν αὐτῷ, ἀλλ' ὅτι
κλέπτῃς ἦν, καὶ τὸ γλωσ-
σόκομον εἶχε, καὶ τὰ βαλ-
λόμενα ἐβάσταζεν.

John xii. 1. Then
Jesus, six days before
the passover, came to
Bethany.*

John xi. 8. His dis-
ciples say unto him,
Master, the Jews of late
sought to stone thee;
and goest thou thither
again?

9. Jesus answered,
Are there not twelve
hours in the day? If
any man walk in the
day, he stumbleth not,
because he seeth the
light of this world.

10. But if a man walk
in the night, he stum-
bleth, because there is no
light in him.

John xii. 2. There
they made him a supper;
and Martha served; but
Lazarus was one of them
that sat at the table
with him.

3. Then took Mary a
pound of ointment of
spikenard, very costly,
and anointed the feet of
Jesus, and wiped his
feet with her hair; and
the house was filled with
the odour of the oint-
ment.

4. Then saith one of
his disciples, Judas Is-
cariot, Simon's son,
which should betray
him,

5. Why was not this
ointment sold for three
hundred pence, and
given to the poor?

6. This he said, not
that he cared for the
poor; but because he
was a thief, and had the
bag, and bare what was
put therein.

1. Six days before the
passover, Jesus went to
Bethany.

8. And his disciples
said to him, Teacher,
the chief priests want to
stone thee; and thou
goest there again.

9. And Jesus answered
them, In the day there
are twelve hours. If a
man walks in the day,
he does not stumble, be-
cause he sees the light
of the world.

10. Only he who walks
at night stumbles, be-
cause there is no light in
him.

2. And they made him
a supper, and Martha
served him.

3. Then Mary, her sis-
ter, took a pound of
pure, costly, perfumed
oil, and anointed the
feet of Jesus, and wiped
them with her hair. And
the house was filled with
the odour of the oil.

4. Then said Judas Is-
cariot, one of his dis-
ciples, who betrayed
him,

5. This oil could be
sold for three hundred
pence, and given to the
poor.

6. He did not say this
because he cared for the
poor, but because he was
a thief and carried the
bag.

7. Εἶπεν οὖν ὁ Ἰησοῦς,
"Ἀφες αὐτήν· εἰς τὴν ἡμέ-
ραν τοῦ ἐνταφιασμοῦ μου
τετήρηκεν αὐτό.

8. Τοὺς πτωχοὺς γὰρ
πάντοτε ἔχετε μεθ' ἐau-
τῶν, ἐμὲ δὲ οὐ πάντοτε
ἔχετε.

12. Τῇ ἐπαύριον ὄχλος
πολὺς ὁ ἐλθὼν εἰς τὴν
ἐορτὴν, ἀκούσαντες ὅτι
ἔρχεται ὁ Ἰησοῦς εἰς Ἱε-
ροσόλυμα,

13. Ἐλαβον τὰ βατὰ
τῶν φοινίκων, καὶ ἐξῆλ-
θον εἰς ὑπάντησιν αὐτῷ,
καὶ ἔκραζον, Ὡσαννά·
εὐλογημένος ὁ ἐρχόμενος
ἐν ὀνόματι Κυρίου, ὁ βα-
σιλεὺς τοῦ Ἰσραὴλ.

14. Εὐρῶν δὲ ὁ Ἰησοῦς
ὀνάνριον, ἐκάθισεν ἐπ' αὐτό,

11. Καὶ εἰσῆλθεν εἰς
Ἱεροσόλυμα.

10. Καὶ εἰσελθόντος
αὐτοῦ εἰς Ἱεροσόλυμα,
ἔσελσθη πᾶσα ἡ πόλις,
λέγουσα, Τίς ἐστὶν οὗτος;

11. Οἱ δὲ ὄχλοι ἔλε-
γον, Οὗτός ἐστιν Ἰησοῦς
ὁ προφήτης, ὁ ἀπὸ Να-
ζαρέτ τῆς Γαλιλαίας.

12. Καὶ εἰσῆλθεν ὁ
Ἰησοῦς εἰς τὸ ἱερὸν τοῦ
Θεοῦ, καὶ ἐξέβαλε πάντας
τοὺς πωλοῦντας καὶ ἀγο-
ράζοντας ἐν τῷ ἱερῷ,

19. Οἱ οὖν Φαρισαῖοι
εἶπον πρὸς αὐτοὺς, Θεω-
ρεῖτε ὅτι οὐκ ὠφελεῖτε
οὐδέν; Ἴδε ὁ κόσμος
ὀπίσω αὐτοῦ ἀπῆλθεν.

18. Καὶ ἤκουσαν οἱ
γραμματεῖς καὶ οἱ ἀρχιε-
ρεῖς, καὶ ἐζητοῦν πῶς αὐ-
τὸν ἀπολέσουσιν· ἐφο-
βοῦντο γὰρ αὐτὸν, ὅτι
πᾶς ὁ ὄχλος ἐξεπλήσσετο
ἐπὶ τῇ διδαχῇ αὐτοῦ.

7. Then said Jesus,
Let her alone; against
the day of my burying
hath she kept this.

8. For the poor always
ye have with you; but
me ye have not always.

12. On the next day,
much people that were
came to the feast, when
they heard that Jesus
was coming to Jerusa-
lem,

13. Took branches of
palm-trees, and went
forth to meet him, and
cried, Hosanna; Blessed
is the King of Israel
that cometh in the name
of the Lord.

14. And Jesus, when
he had found a young
ass, sat thereon.^b

Mark xi. 11. And Jesus
entered into Jerusalem.

Matt. xxi. 10. And when
he was come into Jeru-
salem, all the city was
moved, saying, Who is
this?

11. And the multitude
said, This is Jesus the
prophet of Nazareth of
Galilee.

12. And Jesus went
into the temple of God,
and cast out all them
that sold and bought in
the temple.

John xii. 19. The
Pharisees therefore said
among themselves, Per-
ceive ye how ye prevail
nothing? behold, the
world is gone after him.

Mark xi. 18. And the
scribes and chief priests
heard it, and sought how
they might destroy him:
for they feared him,
because all the people
was astonished at his
doctrine.

7. And Jesus said, Let
her alone; she did this
for the day of my burial.

8. You will always
have the poor, but me
not always.

12. On the next day,
the whole people that
came to the feast heard
that Jesus was coming
to Jerusalem.

13. And they took
branches, and came out
to meet him, and cried,
Blessed is he who comes
in the name of God, the
king of Israel.

14. And Jesus found a
young ass, and sat upon
it.

11. And Jesus entered
Jerusalem.

10. And when he en-
tered, all the city arose,
and asked, Who is this?

11. The people said,
This is Jesus, the proph-
et of Nazareth of Gal-
ilee.

12. And Jesus entered
the temple, and drove
out all who sold and
bought.

19. The pastors said
among themselves, See
there, what else will it
be? The whole world is
following him.

18. And they consid-
ered how they might
destroy him, for they
were afraid of him, lest
the people should be
carried away by his
teaching.

20. Ἦσαν δὲ τινες Ἕλληνες ἐκ τῶν ἀναβαίνοντων ἵνα προσκυνήσωσιν ἐν τῇ ἐορτῇ·

21. Οὗτοι οὖν προσῆλθον Φιλίππῳ τῷ ἀπὸ Βηθσαϊδᾶ τῆς Γαλιλαίας, καὶ ἡρώτων αὐτὸν λέγοντες, Κύριε, θέλομεν τὸν Ἰησοῦν ἰδεῖν.

22. Ἐρχεται Φίλιππος καὶ λέγει τῷ Ἀνδρέᾳ καὶ πάλιν Ἀνδρέας καὶ Φίλιππος λέγουσι τῷ Ἰησοῦ.

23. Ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς λέγων, Ἐλήλυθεν ἡ ὥρα ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου.

24. Ἀμὴν ἀμὴν λέγω ὑμῖν, Ἐὰν μὴ ὁ κόκκος τοῦ σίτου πεσῶν εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος μένει· ἐὰν δὲ ἀποθάνῃ, πολλὴν καρπὸν φέρει.

25. Ὁ φιλῶν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν· καὶ ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ, εἰς ζωὴν αἰώνιον φυλάξει αὐτήν.

26. Ἐὰν ἐμοὶ διακονῇ τις, ἐμοὶ ἀκολουθεῖτω· καὶ ὅπου εἰμὶ ἐγὼ, ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς ἔσται· καὶ ἐὰν τις ἐμοὶ διακονῇ, τιμήσει αὐτὸν ὁ πατήρ.

John xii. 20. And there were certain Greeks among them that came up to worship at the feast:

21. The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.

22. Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.

23. And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

24. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

25. He that loveth his life shall lose it; and he that hateth his life in this world, shall keep it unto life eternal.

26. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.

20. And there were some Greeks among those who came to the feast.

21. These went up to Philip, and said, Sir, we want to see Jesus.

22. Philip went, and told Andrew; and Andrew and Philip told Jesus.

23. And Jesus replied to them, The hour has come, when the son of man will be recognized.

24. You know yourselves that, if a kernel of wheat falls into the ground and does not die, it remains alone; but if it dies, it brings forth much fruit.

25. He who is afraid for his life will lose it; and he who does not spare his life in this world, will keep it in the true life.

26. If any man serves me, let him follow me. Where I am, there is my servant. He who serves me will be honoured by my Father.

(a) I put here Verses 8–10 of Chapter XI. of John, as more instructive in this place.

(b) Verses 14–18 speak of the meaning of Jesus' sitting on the ass.

Here is what Reuss says about it (Vol. VI., p. 257):

Jésus montait un âne qu'il avait trouvé. Personne, en ce moment, ne faisait attention à cette circonstance. Plus tard,

quand les disciples commencèrent à étudier l'Écriture *pour* y chercher des allusions à l'histoire de leur Maître, ils découvrirent entre autres le passage de Zacharie ix. 9, qui parle de l'entrée du Messie monté sur un âne. Ce détail, purement accessoire dans la peinture idéale du prophète, est la chose capitale pour notre auteur, qui néglige les autres éléments du texte, pour se rappeler seulement que cet âne a réellement figuré ce jour-là, et pour constater ainsi la réalité de la prédiction. Ce naïf aveu nous fait voir comment, dès l'abord, la société chrétienne fut à même de rassembler un nombre assez considérable et toujours croissant de prophéties très-spéciales découvertes dans les anciens textes et qui bientôt formèrent le fonds principal de la science apologétique. Quant à la phrase: lorsqu'il eut été *glorifié*, nous savons qu'elle signifie: après sa mort et son exaltation. — On avait fait ainsi, *parce que* cela avait été prédit: c'est le même point de vue que celui de Matthieu, dans sa phrase accoutumée. Il n'est nullement nécessaire de traduire: *Ils* (les disciples) avaient fait ainsi sans savoir qu'ils accomplissaient une prophétie.

These verses show nothing and change nothing, and so are not needed.

(c) Reuss says (Vol. VI., pp. 258–262):

Voici encore un passage qui est de nature à confirmer notre manière de voir au sujet du degré de réalité historique des *conversations* qui servent à l'exposition des idées développées par la bouche de Jésus, d'après la méthode de l'évangéliste. Que des *Grecs*, c'est-à-dire ici des nationaux Hellènes non circonsis, se soient trouvés parmi les pèlerins de la fête de Pâques, et cela non pas comme simples curieux, mais conduits par un besoin religieux réel, c'est là un fait trop explicitement attesté par l'histoire apostolique, pour qu'il puisse soulever le moindre doute. Mais on remarquera que l'auteur se borne à les introduire sur la scène, et qu'il les laisse là sans plus s'en occuper le moins du monde. (Les plus avisés pensent que Jésus aura eu un entretien sympathique avec ces Grecs, en traversant la cour extérieure où ils avaient dû s'arrêter et attendre qu'il sortît.) Ce n'est pas à eux que Jésus adresse la parole, mais à ses disciples, ou pour mieux dire, aux lecteurs de ce livre; les disciples ne rapportent pas de réponse aux Grecs, et ceux-ci disparaissent sans qu'on apprenne même s'ils ont atteint leur but et s'ils se retirent contents.

Mais si ce morceau ne satisfait en aucune façon celui qui demande à l'historien des faits à contours nettement dessinés,

en revanche, il est on ne peut plus significatif par l'idée qu'il exprime, et la valeur symbolique du récit ne se révèle nulle part d'une manière à la fois plus grandiose et plus heureuse.

L'auteur est arrivé au terme de la vie publique de Jésus. Le tableau du conflit tragique entre la nouvelle révélation et l'esprit du judaïsme est achevé. Une faible minorité a cru, une puissante majorité, non seulement est restée sourde à l'appel, mais s'apprête à détruire violemment l'œuvre de la régénération du monde à peine commencée. Tout est dit désormais sur cet antagonisme. Le lecteur pressent la catastrophe imminente. Voilà qu'un nouvel horizon s'ouvre tout à coup devant ses yeux ; une perspective, pour le moment encore tout idéale et prophétique, lui fait entrevoir, pour une cause en apparence compromise, si ce n'est perdue, la glorieuse conquête du monde païen, cette compensation brillante et pleine d'avenir, qui fera bientôt oublier la résistance aussi mesquine que méchante du monde judaïque. Et cette conquête, elle vient pour ainsi dire s'offrir d'elle-même ; ce ne sont pas les apôtres de Christ qui l'entreprennent spontanément. Tout au contraire, quand les premiers symptômes de ce mouvement providentiel et presque miraculeux se manifestent, les disciples ont de la peine à le comprendre, ils hésitent à s'y associer, ils se consultent les uns les autres, ils ont recours, avec une espèce de timidité formaliste, au Maître lui-même, pour savoir ce qu'ils ont à faire. . . . Mais c'est là de l'histoire dans le grand style ; c'est, en deux mots, l'esprit des faits si clairement retracés dans les Actes ; c'est le résumé de l'histoire apostolique. Sobre de paroles, comme toujours, l'auteur ébauche en quelques lignes ce programme d'un avenir dont lui-même a contemplé les péripéties, avant d'écrire son livre ; ce n'est pas sa faute si ses commentateurs, restant à fleur de terre, se débattent dans les embarras d'une interprétation aveuglement littérale, désorientés par les réticences du texte et manquant d'autant plus naturellement l'intelligence de l'idée, qu'ils épiluchent plus méticuleusement les détails de la forme. (La fable de l'ambuscade du roi Abgar d'Édesse, rapportée par Eusèbe, et répétée par les amateurs de légendes, n'a rien à faire ici.)

Dès qu'on se place à ce point de vue pour se rendre compte de la nature du cadre, on n'a plus de peine à saisir le sens intime des paroles de Jésus auxquelles ce cadre doit donner du relief. La conquête du monde, j'entends celle du monde païen, a pour condition la mort préalable du Sauveur. C'est elle qui donnera le signal de cette course victorieuse de l'Évangile, toujours promise, et jusque-là si peu réalisée (v. 32) ; elle sera donc avant tout la glorification et du Père et du Fils qui fait l'œuvre du

Père. Ici encore, l'histoire se charge de ratifier les assertions de notre texte. Mais si notre auteur a pu avoir besoin d'une expérience pratique pour se pénétrer de cette vérité, Jésus, d'après le témoignage même des Synoptiques, prévoyait et prédisait les grandes destinées de son Évangile, subordonnées à cette condition, sans qu'il jugeât à propos de mettre la main à leur accomplissement, d'une manière directe et immédiate, même sans diriger ses disciples de ce côté-là. On remarquera que l'idée d'une glorification du fils de l'homme est mise ici en rapport intime avec l'extension de son œuvre ou de son influence (v. 32) dans le monde; et c'est pour cela que l'image du grain de blé est choisie de préférence à toute autre. Ce grain peut se conserver dans sa condition naturelle pendant un temps indéterminé, mais il restera ce qu'il est, seul et isolé, à moins d'être mis en contact avec l'humidité de la terre. Sa fécondité (Matth. xiii. 23) dépend de sa mort, c'est-à-dire d'une transformation qui dégage le germe vivifiant de son enveloppe. Cette image est de nature à rendre plausible le paradoxe de la mort considérée comme condition de la vie, ou plus exactement, de la mort individuelle, considérée comme condition de la vie à communiquer au dehors.

Et ce qui est une vérité à la fois théologique et historique dans son application immédiate à la personne du Sauveur, envoyé au monde pour y déposer le germe de la vie céleste qui lui était propre, ce sera vrai aussi, dans un sens analogue, bien que modifié, pour tous ceux qui marchent sur ses traces. Pour avoir la vie, il ne faut pas craindre la mort (Matth. x. 39; xvi. 25. Luc ix. 24; xvii. 33). Après ce qui a été dit sur ces passages parallèles, nous n'avons pas à analyser cette pensée tout au long. Disons seulement que notre texte, reproduit d'abord la maxime spirituellement paradoxale de la vie qui se perd quand on l'aime, et de la vie qui se conserve quand on la hait (cette dernière exagération de l'expression nous est également connue par Luc xiv. 26), dans laquelle un seul et même mot (*psyche*) est tour à tour pris dans deux sens différents. Mais il comprend un élément qui a été quelquefois mal expliqué et qui nous embarrasse dans la traduction, en ce que la langue française, pour rendre le mot *zoé*, se sert également du terme de *vie*. Cela a conduit quelques interprètes à croire que l'auteur veut dire: celui qui sacrifie sa vie terrestre (pour la cause de la vérité), la conservera pour la vie éternelle, c'est-à-dire s'assurera la jouissance future de la vie de l'autre monde. Cela ne serait être la pensée de l'évangéliste (Chap. v. 24; xi. 26). En traduisant: *en vie éternelle*, phrase assez peu claire, mais adoptée faute de mieux, nous avons voulu exprimer cette pensée: celui qui sacrifie sa vie, en tant

qu'elle est terrestre et passagère, la conserve, en tant qu'elle *est devenue* éternelle, impérissable (comp. Chap. iv. 14). La mention du *service* doit probablement nous rappeler l'apostolat, lequel a des chances analogues de mort, mais aussi des promesses pareilles de glorification; mais il va sans dire, qu'en parlant de l'apostolat, nous n'entendons pas en restreindre la sphère aux Douze. Ici, comme partout, la parole de Jésus s'adresse à tous ceux qui le suivent et le servent; elle ne tire pas sa valeur des circonstances dans lesquelles elle est censée se produire d'après le cadre historique, mais de sa vérité intrinsèque et absolue.

On rapproche communément l'*émotion*, dont il est question à la fin de ce morceau, de ce que les autres évangélistes racontent de la scène de Gethsémané, et par cette même raison, on emploie de préférence les termes de *trouble*, d'*effroi*, d'*angoisse*. L'analogie est trop grande pour pouvoir être contestée, malgré la différence absolue des circonstances extérieures. Cependant il n'est pas moins évident que l'auteur, s'il avait eu en vue la scène de Gethsémané, soit qu'il en ait été témoin oculaire, soit qu'il ne l'ait connue que par la tradition, en aurait singulièrement affaibli les couleurs. Il n'est pas question ici d'une lutte intérieure, d'une angoisse qui serait allée jusqu'à réagir sur le corps, et qui aurait éprouvé le besoin d'aller chercher un appui et une consolation auprès des disciples plongés dans le sommeil de l'insouciance. Le Jésus du 4^e évangile peut verser des larmes de sympathie pour la douleur de ses amis, il ne saurait reculer un instant devant la mort qu'il a proclamée dès l'abord (Chap. iii. 14) comme la condition du salut du monde, et qui, arrivée à *son* heure (Chap. vii. 30; viii. 20), ne peut lui apparaître comme quelque chose qui devait l'étonner. Il ne dit pas ici avec un serrement de cœur: Mon père, sauve-moi! Il dit: Devrai-je dire: mon père, sauve-moi? Mais . . . , etc. Son émotion n'est pas celle d'une faiblesse momentanée et touchante, qui lui arracherait des soupirs et qui se trahirait par de grosses gouttes de sueur, c'est celle d'une grande âme, d'un héroïsme divin, qui a la pleine conscience de son but et de son devoir, et dont la résolution est plus fortifiée qu'ébranlée en face de la péripétie suprême. C'est *pour cela* qu'il est arrivé à cette heure, *pour que*, de la mort d'un seul, naisse la vie de plusieurs; pour que l'inimitié du monde aboutisse à la gloire de Dieu. Cette pensée explique aussi la forme donnée à la prière finale.

Ne nous le cachons pas: la scène de Gethsémané et celle-ci témoignent de deux conceptions différentes de la position de Jésus en face de la mort. Elles sont belles et sublimes toutes les deux; toutes les deux ont un cachet de vérité intrinsèque.

Celle de la tradition représentée par les Synoptiques reste d'avantage sur le terrain des réalités humaines, et par cela même elle est devenue plus populaire et surtout plus individuellement édifiante; celle que nous venons de lire est plus idéale et plus théologique; aussi bien n'a-t-elle jamais créé, comme l'autre, des embarras à la théorie des écoles. La scène de la transfiguration complète théologiquement la première conception et l'élève à la hauteur de la seconde.

The church says the same in regard to the connection of Jesus' speech with the desire of the Greeks to see him.

Reuss's view is correct, but, as in all of his explanations, there are added mystical, obscure interpretations of what is clear without any interpretation, if we do not forget that Jesus denies the whole faith of Moses. The whole speech of Jesus, after he heard that the Greeks, or the Gentiles in general, wanted to be his disciples, is called forth by the consciousness that the decisive minute has come. But for the explanation it is not necessary to assume any prophetic ideas in Jesus. The whole proposition is clear as it is. According to his whole teaching, Jesus is incomparably nearer to the Gentiles than to the Jews. When he spoke to the Jews, he spoke the words of their Scripture and visited their sanctuaries, but now there appear pagans who want to be his disciples.

The pagans, according to the conception of the Jews, are apostates, godless people, who ought to be exterminated, and suddenly he sides with the pagans. So long as he seemingly corrected the Jewish law, he was a kind of a Jewish prophet, but suddenly, through his siding with the pagans, it appears clearly that, according to the ideas of the Jews, he is a pagan. And if he is a pagan, he must perish, and there is no salvation for him.

And it is this siding with the pagans which calls forth in him the decisive words, which show the imperturbability of his conviction. He is a pagan, well, let him be, he says. What am I? And you may understand me as

you please. I shall perish, but the seed must perish in order that it may give forth fruit.

27. Νῦν ἡ ψυχὴ μου τετράραται· καὶ τί εἶπω; πατήρ, σῶσόν με ἐκ τῆς ὥρας ταύτης. ἀλλὰ διὰ τοῦτο ἦλθον εἰς τὴν ὥραν ταύτην.

28. Πάτερ, δόξασόν σου τὸ ὄνομα.

31. Νῦν κρίσις ἐστὶ τοῦ κόσμου τούτου· νῦν ὁ ἀρχὼν τοῦ κόσμου τούτου ἐκβληθήσεται ἔξω.

32. Κἀγὼ ἐὰν ὑψωθῶ ἐκ τῆς γῆς, πάντας ἐλκύσω πρὸς ἐμαυτόν.

34. Ἀπεκρίθη αὐτῷ ὁ ὄχλος, Ἡμεῖς ἠκούσαμεν ἐκ τοῦ νόμου, ὅτι ὁ Χριστὸς μένει εἰς τὸν αἰῶνα· καὶ πῶς σὺ λέγεις, Ὅτι δεῖ ὑψωθῆναι τὸν υἱὸν τοῦ ἀνθρώπου; τίς ἐστὶν οὗτος ὁ υἱὸς τοῦ ἀνθρώπου;

John xii. 27. Now is my soul troubled: and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

28. Father, glorify thy name.^a

31. Now is the judgment of this world: now shall the prince of this world be cast out.

32. And I, if I be lifted up from the earth, will draw all men unto me.^b

34. The people answered him, We have heard out of the law that Christ abideth forever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?

27. Now my life is being decided, and what shall I say? Father, save me from this hour.

28. Father, show thyself.

31. Now is the sentence pronounced on the world; now will he who rules the world be cast out.

32. And if I shall be lifted up above the earth, I will draw all toward me.

34. And the people answered him, We know from the law that the Lord does never change; how, then, dost thou say that the son of man must be lifted up? Who is this son of man?

(a) Verses 29 and 30 are left out, as incomprehensible and unnecessary. So far Jesus spoke with the disciples, but now he turns to all the people and to the Greeks.

(b) This is what Reuss says of Verse 33 (Vol. VI., p. 264):

La mort de Christ est une glorification, surtout par ses conséquences pratiques, déjà signalées plus haut: ce qui tout à l'heure était symbolisé par la fécondation du grain de blé, est ici exprimé en toutes lettres, comme une force d'attraction, non pas certes absolument irrésistible, puisqu'il y a toujours des incrédules, mais tellement puissante, qu'elle s'exercera au loin, sur toutes les catégories d'hommes, sur ceux-là même auxquels personne ne songeait encore en ce moment. La mort de Christ, au gré de la théologie joannique, est donc une *exaltation*, et non un abaissement. Et qui voudrait en douter, puisque c'est l'auteur qui prononce ce mot? Et qui refusera de faire remonter à Jésus

même cette sublime réflexion sur sa destinée et sur celle du monde (comp. l'histoire de la transfiguration), quand il se sera convaincu que l'interprète de sa pensée l'affaiblit, comme s'il ne l'avait pas suffisamment approfondie? Car il est impossible que Jésus ait simplement voulu dire: je ne serai ni lapidé, ni décapité, mais je serai crucifié, comme si ç'avait été là la chose importante par excellence, ou que cela eût changé le moins du monde la portée de sa mort. Mais l'apôtre, comme tous ses collègues et contemporains, avait le goût des rapprochements de détail, et cette préoccupation pouvait lui faire perdre de vue les grandes affinités des idées et des faits considérés dans leur ensemble.

In any case this verse is quite superfluous, especially since the question of the Jews (Verse 34) no longer refers to Christ's death on the cross, but only to the lifting up of the son of man.

(c) *μένει* has here clearly its usual meaning of opposition to motion, that is, to lifting up. This points out who the son of man is that is to be lifted up.

Jesus and the Jews understand what they are talking about. Jesus says that he will draw all toward him, that when he shall be lifted up over the earth, there will happen what will unite them, that is, Christ will be the lord of life. The Jews very clearly understand his words, and say, But how is it that it says that Christ is always unchangeable, while thou sayest that this Christ, the lord, is nothing more than man, who will be lifted up over the earth? And Jesus at once replies to this question that this man who is lifted up over the earth is the light of the comprehension.

35. Ἐτι μικρὸν χρόνον τὸ φῶς μεθ' ὑμῶν ἐστι. περιπατεῖτε ἕως τὸ φῶς ἔχετε, ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ· καὶ ὁ περιπατῶν ἐν τῇ σκοτίᾳ οὐκ οἶδε ποῦ ὑπάγει.

John xii. 35. Then Jesus said unto them, Yet a little while is the light with you.^a Walk while^b ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.

35. And Jesus said to them, Yet a little while is the light in you. Live since there is light, lest darkness come upon you. He who walks in darkness does not know whither he goes.

36. Ἔως τὸ φῶς ἔχετε, πιστεύετε εἰς τὸ

36. While ye have light, believe in the

36. While you have the light, believe in the

φῶς, ἵνα υἱοὶ φωτὸς
γένησθε.

44. Ἰησοῦς δὲ ἔκραξε
καὶ εἶπεν, Ὁ πιστεύων
εἰς ἐμὲ οὐ πιστεύει εἰς
ἐμὲ, ἀλλ' εἰς τὸν πέμ-
ψαντά με.

45. Καὶ ὁ θεωρῶν ἐμὲ
θεωρεῖ τὸν πέμψαντά με.

46. Ἐγὼ φῶς εἰς τὸν
κόσμον ἐλήλυθα, ἵνα πᾶς
ὁ πιστεύων εἰς ἐμὲ ἐν τῇ
σκοτίᾳ μὴ μένη.

47. Καὶ ἐάν τις μου
ἀκούσῃ τῶν ῥημάτων καὶ
μὴ πιστεύσῃ, ἐγὼ οὐ
κρίνω αὐτόν· οὐ γὰρ ἤλ-
θον ἵνα κρίνω τὸν κόσμον,
ἀλλ' ἵνα σώσω τὸν κόσ-
μον.

48. Ὁ ἀθετῶν ἐμὲ, καὶ
μὴ λαμβάνων τὰ ῥήματά
μου, ἔχει τὸν κρίνοντα
αὐτόν· ὁ λόγος ὃν ἐλά-
λησα, ἐκεῖνος κρίνει αὐ-
τὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ.

49. Ὅτι ἐγὼ ἐξ ἑμὰν-
τοῦ οὐκ ἐλάλησα· ἀλλ' ὁ
πέμψας με πατήρ, αὐτός
μοι ἐντολὴν ἔδωκε, τί
εἴπω καὶ τί λαλήσω.

50. Καὶ οἶδα ὅτι ἡ
ἐντολὴ αὐτοῦ ζωὴ αἰώ-
νιος ἐστίν. ἃ οὖν λαλῶ
ἐγὼ, καθὼς εἰρηκέ μοι ὁ
πατήρ, οὕτω λαλῶ.

36. Ταῦτα ἐλάλησεν
ὁ Ἰησοῦς, καὶ ἀπελθὼν
ἐκρύβη ἀπ' αὐτῶν.

light, that ye may be
the children of light.

44. Jesus cried and
said, He that believeth
on me, believeth not on
me, but on him that sent
me.

45. And he that seeth
me seeth him that sent
me.

46. I am come a light
into the world, that who-
soever believeth on me
should not abide in dark-
ness.

47. And if any man
hear my words, and be-
lieve not, I judge him
not: for I came not to
judge the world, but to
save the world.

48. He that rejecteth
me, and receiveth not
my words, hath one that
judgeth him: the word
that I have spoken, the
same shall judge him in
the last day.

49. For I have not
spoken of myself; but
the Father which sent
me, he gave me a com-
mandment, what I
should say, and what I
should speak.

50. And I know that his
commandment is life
everlasting: whatsoever
I speak therefore, even
as the Father said unto
me, so I speak.

36. These things spake
Jesus, and departed,
and did hide himself
from them.

light, that you may be
the children of the light.

44. Jesus spoke in a
loud voice, He who be-
lieves in my teaching
believes not me, but
him who sent me.

45. And he who under-
stands me, understands
him who sent me.

46. My teaching is the
light, which has come
into the world that who-
ever believes in me
should not be left in
darkness.

47. And if any man
hears my words and
does not keep them, I
do not condemn him,
for I am not called to
condemn men, but to
save them.

48. He who does not
unite with me and does
not receive my words,
has within him the one
who will condemn him.
The comprehension,
which I have expressed,
condemns him till the
last day.

49. For I have not
spoken of myself; but
the Father who sent me
gave me a command-
ment, what I should say
and speak.

50. And I know that
this commandment is
the eternal life. What I
speak, I speak, as the
Father has told me: so I
speak.

36. Thus spoke Jesus,
and he went away, and
hid himself from them.

(a) Most remarkable is the change of ἐν ὑμῖν into μεθ' ὑμῶν, which is found in many texts. The translations generally render it by *with you*, whereas it says that it, the light, is in all people.

(b) In many texts and in Tischendorf it reads ὥς.

(c) Griesbach has *καὶ μὴ φυλάξῃ*; the same in Tischendorf.

(d) *ἐγώ* shows that the emphasis is on the pronoun.

So this is what Jesus said about the pagans, when he was provoked to say clearly what their Christ and his son of man were. He said simply and clearly, The son of man is the lord of life, and the basis of his teaching is light. In each of you is this light, so live by this light, and you will be the children of the light. And that is all.

Immediately after these verses follow unnecessary discussions about the agreement of this passage with the prophecy, and then the story of how these words acted on the people. After this story Jesus' speech is continued, though it is not explained on what occasion and when it was told. This discourse is a continuation of the preceding one, and so has to be connected with it; but the verses of how it affected the people ought to be transferred after the discourse.

42. Ὅμως μέντοι καὶ ἐκ τῶν ἀρχόντων πολλοὶ ἐπίστευσαν εἰς αὐτόν· ἀλλὰ διὰ τοὺς Φαρισαίους οὐχ ὡμολόγουν, ἵνα μὴ ἀποσυνάγωγοι γένωνται·

43. Ἐγάπησαν γὰρ τὴν δόξαν τῶν ἀνθρώπων μᾶλλον ἢ περὶ τὴν δόξαν τοῦ Θεοῦ.

John xii. 42. Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue:

43. For they loved the praise of men more than the praise of God.

42. But many of the rulers believed in his teaching, but did not confess it on account of the pastors, lest they be put out of the church,

43. For they valued more the judgment of men, than of God.

Several times before, the pastors of the Mosaic church wanted in one way or another to put a stop to the preaching which destroyed their teaching and made their lie manifest. They tried to prove to him the incorrectness of his teaching, but their arguments only confirmed it, and they felt their helplessness; but to them the recogni-

tion or non-recognition of his teaching meant something different than to simple people. A simple man, on learning the truth, rejected the error, and was happy. But a pastor, a teacher, on learning the truth, had to admit that he had been a deceiver. But this the pastors neither would nor could admit. They did not live by the true good, and so the true good was hateful to them.

After the arraignment of the pastors, the disciples saw that he would not fare well, if he went to Jerusalem, and so they tried to persuade him not to go, and were afraid for him. They feared lest something bad might befall him. But he said to them, Can anything bad befall him who knows what he is doing? As he who walks in daytime does not stumble, so there cannot be anything bad to him who lives in the light and by the light of truth. I bear within me the light of truth, and as long as there is light in me, there cannot be anything bad. What of it, if they spit upon, and strike, and beat, and even kill the son of man? They will kill the body, but the son of man will arise.

But the disciples did not understand it. They came to Bethany, near Jerusalem, and the chief priests and the Pharisees learned that he was coming, and that the people joined them more and more. What shall we do? thought the Pharisees. All believe him: they believe that power is not necessary, that riches are not necessary, that nationality is not necessary. If all will believe, the other nations will take us and will take from us everything which to us seems so important.

At the council Caiaphas said, Of course, our nationality and our whole civil life will perish, if we allow this man to continue his preaching. We must kill him at once. It is better that one man should perish, than that the nationality, the state, should be destroyed; and they decided to kill him. And it was not Caiaphas the man, but Caiaphas the high priest, who decided to have him

killed. In the name of his prophetic utterance that it would be worse for the nation, he departed from the law, Thou shalt not kill.

What extraordinary blindness of the men who profess to be Christians! All the evil which they commit is foreseen in the Gospel and is directly pointed out. The considerations of state stand in opposition to the teaching of God, and the adherence to the considerations of state leads to the killing of Jesus the God, according to the teaching of the churches. Is it possible more strongly and more manifestly to point out the evil which results from considerations of state, and can they more strongly be prohibited? And yet Christians have been putting to death these eighteen hundred years in the name of the considerations of state.

In Jerusalem the pagans come to Jesus and want to be his disciples. He is troubled for a moment, when he has openly and completely to renounce Judaism and acknowledge that he is nearer to the pagans than to the Jews; but this confusion lasts but a short time. He says to himself, Why should I be afraid? It is precisely what I have been wishing, and even now I wish that the will of God be made manifest. And he says outright that Christ, whom they expect, is nothing else but this, that in man there is the light of the comprehension; but it is necessary to live by this light of the comprehension, in order that one may have the true life, and that it is not he who is thinking so, but that it is the will of God, the beginning of everything. He who believes me, believes him who sent me. If one does not believe, there is in him what condemns him. The comprehension condemns him. This light is in you, so live by this light, for it is life, and you will be the children of the light.

They ask him, Who is the son of man? How can he say it more clearly? If he said, It is I, they would have

the right to understand him wrongly; if he said, It is you, it would be the same. He tells them what forms his teaching of the son of man,—that he is the light which is sent into the world, and that the light is life, and that we must live by it alone.

THE ASSEMBLING AND PLOTTING OF THE HIGH PRIESTS

3. Τότε συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως, τοῦ λεγομένου Καϊάφα,

4. Καὶ συνεβουλεύσαντο ἵνα τὸν Ἰησοῦν κρατήσωσι δόλῳ, καὶ ἀποκτείνωσιν.

5. Ἐλεγον δὲ, Μὴ ἐν τῇ ἑορτῇ, ἵνα μὴ θόρυβος γένηται ἐν τῷ λαῷ.

14. Τότε πορευθεὶς εἰς τῶν δώδεκα, ὁ λεγόμενος Ἰούδας Ἰσκαριώτης, πρὸς τοὺς ἀρχιερεῖς,

15. Εἶπε, Τί θέλετέ μοι δοῦναι, καὶ γὰρ ὑμῖν παραδώσω αὐτόν; οἱ δὲ ἔστησαν αὐτῷ τριάκοντα ἀργύρια·

16. Καὶ ἀπὸ τότε ἐξήτει εὐκαιρίαν ἵνα αὐτὸν παραδῷ.

17. Τῇ δὲ πρώτῃ τῶν ἀζύμων προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ, λέγοντες αὐτῷ, Ποῦ θέλεις ἐτοιμάσωμέν σοι φαγεῖν τὸ πάσχα;

18. Ὁ δὲ εἶπεν, Ὑπάγετε εἰς τὴν πόλιν πρὸς τὸν δεῖνα, καὶ εἰπατε αὐτῷ, Ὁ διδάσκαλος λέγει, Ὁ καιρὸς μου ἐγγύς ἐστι· πρὸς σὲ ποιῶ τὸ πάσχα μετὰ τῶν μαθητῶν μου.

Matt. xxvi. 3. Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas,

4. And consulted that they might take Jesus by subtilty, and kill him.

5. But they said, Not on the feast day, lest there be an uproar among the people.

14. Then one of the twelve, called Judas Iscariot, went unto the chief priests,

15. And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.

16. And from that time he sought opportunity to betray him.

17. Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

18. And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.^b

3. Then assembled the chief priests, the scribes, the elders of the people in the yard of the high priest Caiaphas,

4. And consulted how they might take Jesus by cunning, and kill him.

5. And they said, Only not on the feast day, or else there will be a noise among the people.

14. Then one of the twelve, Judas Iscariot, went to the chief priests,

15. And said, What will you give me, if I deliver him to you? They promised him thirty coins.

16. And from that time he sought an opportunity to betray him.

17. On the first day of the feast of the unleavened bread the disciples came to Jesus, and said to him, Where dost thou order us to prepare the passover?

18. And he said, Go into the city to some man, and say to him, I have little time: I want to take the passover with thee.

19. Καὶ ἐποίησαν οἱ μαθηταὶ ὡς συνέταξεν αὐτοῖς ὁ Ἰησοῦς, καὶ ἡτοίμασαν τὸ πάσχα.

20. Ὁφίλας δὲ γενομένης ἀνέκειτο μετὰ τῶν δώδεκα.

1. Πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα, εἰδὼς ὁ Ἰησοῦς ὅτι ἐλήλυθεν αὐτοῦ ἡ ὥρα ἵνα μεταβῇ ἐκ τοῦ κόσμου τούτου πρὸς τὸν πατέρα, ἀγαπήσας τοὺς ἰδίους τοὺς ἐν τῷ κόσμῳ, εἰς τέλος ἠγάπησεν αὐτούς.

2. Καὶ δέλπνον γενομένου, τοῦ διαβόλου ἡδὴ βεβληκότος εἰς τὴν καρδίαν Ἰούδα Σίμωνος Ἰσκαριώτου ἵνα αὐτὸν παραδῷ.

19. And the disciples did as Jesus had appointed them; and they made ready the passover.

20. Now when the even was come, he sat down with the twelve.

John xiii. 1. Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

2. And during the supper, (the devil having already put into the heart of Judas Iscariot, Simon's son, to betray him).

19. And the disciples did as Jesus had ordered them, and they prepared the passover.

20. In the evening he sat down with his twelve disciples.

1. Before the feast of the passover Jesus knew that his hour had come, that he should depart from this world to his Father; as he loved his own, he did good to them until the end.

2. And during the supper, when the evil intention to betray him had already entered the soul of Judas Iscariot.

(a) In many texts the words, The teacher saith, are wanting.

(b) This verse has by no means that mysterious prophetic meaning about death, that the church ascribes to it. This verse means simply that on the eve of the passover it is too late to prepare for it, and Jesus, like any mendicant, sends his disciples to ask the first stranger they meet to receive and entertain him for the passover.

The key for the comprehension of the so-called Lord's supper is found in the last two verses from John. I have translated them literally. The verses explain what Jesus would do during the supper.

Jesus knew that he would be betrayed, and he guessed, or knew, that one of his disciples would betray him, and so he, at a time when the plot is formed in the heart of one of his disciples, carries out his teaching of love, and only in love rebukes and accuses his disciples.

Both the offering of bread and wine and the washing of the feet are nothing but acts of love, with which he

replies to the hatred and treason. All the interpreters agree that that which is described by John is only a complement to what the synoptics describe. And so the words which are rendered by John are an introduction to the whole Lord's supper. In all the evangelists Jesus' actions at this supper are indissolubly connected with the treason of Judas; but all the interpreters insist on separating one from the other. But as soon as these two events are separated, they both lose their significance.

Why it is necessary to drink wine and eat bread, calling it body and blood, — no matter how much you may interpret it, — remains not only unintelligible, but apparently monstrous. And equally unintelligible and monstrous is this, why we need know that Judas betrayed him and dipped his bread in a dish.

Here is what the church says (p. 445):

Before the feast of the passover: That his time had come, etc., that is, the time of his death had arrived, and through his death, his glorification in the resurrection and ascension to the heavenly Father.

Depart out of this world: In a highly significant manner the evangelist calls his death a departure (Chrys.) on account of his ascension after the resurrection (Theoph.).

Having loved his own, etc. : The Lord, incarnating love, always loved all, especially his followers; but in these last days and hours of his earthly life these feelings of love for them increased, so to speak, in the highest degree, — he loved them unto the end, completely, entirely, "he did not omit anything which one must do who loves strongly" (Theoph.). This fullness of love was expressed in all his actions in relation to them during these last hours of his earthly existence: the evangelist points out the first example of it in the event of the washing of the feet of the disciples, performed by the Lord during his last supper with them.

His own: His own, in the particular and narrower sense of the word, he called the holy apostles, as the representatives in the present case of all the believers in Christ, who are all the Lord's and God's own in the sense of his particular nearness to them.

Which were in the world: Who were still left in the world, on earth, when the time came for him to depart from this world to the Father.

During the supper: Since after this supper the Lord with his disciples went to the garden of Gethsemane, where he was taken at night, sentenced in the morning, and crucified about noon, this supper must have been on the eve of his death, and consequently this was the same supper of which the first three evangelists speak as of the last supper of the Lord with his disciples, at which the paschal lamb was eaten and the mystery of the Eucharist was established. This was on a Thursday, the 13th of Nisan (the end of our March), twenty-four hours before the legal time of the eating of the paschal lamb (the 14th of Nisan, in the evening). The Lord performed the passover a day earlier, since on the lawful day of the paschal supper he, as a true paschal lamb, was to be offered as a sacrifice on the cross; but according to a custom it was allowable to partake of the passover earlier than the lawful time, especially for those who came to Jerusalem from Galilee, and of this custom the Lord had availed himself. Complementing in this case, as in other cases, the utterances of the first three evangelists, and omitting what they have already described, the evangelist says nothing of their partaking of the paschal lamb at that supper, nor of the establishment of the mystery of the Eucharist, as being something which was known to his readers from the first gospels, and describes only the event which they omitted, — the washing of the feet of the disciples, which the Lord performed, and the discourse in elucidation of this his action.

The devil having now put into his heart, etc.: The first two evangelists narrate that on the eve of this day (in the evening of Wednesday), after the supper in Bethany, where the Lord was anointed by the sinful woman, Judas had come to an agreement with the members of the sanhedrim as to his betraying the Lord; consequently the condition of the treason had already taken place, which the evangelist signifies by the words, The devil having already put into the heart of Judas, to betray him.

This is what Reuss says (Vol. VI., p. 268):

La nouvelle série de discours est introduite par une phrase un peu longue et traînante, et qui par cela même a été exposée à des manipulations exégétiques assez divergentes. Pourtant les différentes idées que l'auteur y a logées, un peu à l'étroit sans doute, se dessinent assez nettement quand on y regarde de près. L'his-

torien veut raconter la scène de l'ablution des pieds, et représenter d'avance cet acte comme une preuve de l'amour que Jésus portait aux siens, et du dévouement dont lui, le fils de Dieu, qui allait entrer dans la gloire du Père, était animé, au point de s'abaisser jusqu'à rendre à ses inférieurs un service qu'ils n'auraient jamais osé lui demander : en même temps il lui importait de constater que cette scène s'est passée pour ainsi dire en face de la mort, lorsque les conditions purement extérieures qui devaient déterminer la catastrophe, allaient déjà s'accomplir. Tous les éléments, qui auraient été plus clairement exposés l'un après l'autre, se trouvent combinés ici dans une seule et même phrase.

Apparently the monstrous habit of communion, which was established by Paul and his other followers, who did not know Christ's teaching, seems so important to people that they do not want to see the direct sense of the discourse.

21. Καὶ ἐσθίουσιν αὐ-
τῶν εἶπεν, Ἀμὴν λέγω
ὑμῖν, ὅτι εἰς ἐξ ὑμῶν πα-
ραδώσει με.

Matt. xxvi. 21. And
as they did eat, he said,
Verily I say unto you,
that one of you shall be-
tray me.

21. And Jesus said,
You know yourselves
that one of you, who are
eating with me, will be-
tray me.

Only in Luke these words are preceded by words about his wishing to eat the passover with them, knowing that he would not again eat it in this world, and about offering the cup: apparently Luke holds to Paul's idea that at this supper Jesus established a rite (Luke xxii. 14). According to Matthew and Mark, and also according to John, the first words of Jesus refer to the treason of Judas. And if we hold to this, the meaning of everything which follows is connected and clear.

22. Καὶ λυπούμενοι
σφόδρα ἤρξαντο λέγειν
αὐτῷ ἕκαστος αὐτῶν,
Μήτις ἐγὼ εἰμι, κύριε;

Matt. xxvi. 22. And
they were exceeding
sorrowful, and began
every one of them to
say unto him, Lord, is
it I?

22. And the disciples
were very much grieved,
and began one after an-
other to say to him, Is it
I, sir?

23. Ὁ δὲ ἀποκριθεὶς
εἶπεν, Ὁ ἐμβάψας μετ'
ἐμοῦ ἐν τῷ τρυβλίῳ τῇ
χείρᾳ, οὗτός με παραδώ-
σει.

23. And he answered
and said, He that dip-
peth his hand with me
in the dish, the same
shall betray me.

23. And he answered
them, He who eats with
me out of the same dish,
will betray me.

24. Ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει, καθὼς γέγραπται περὶ αὐτοῦ·

18. Ὁ τρώγων μετ' ἐμοῦ τὸν ἄρτον ἐπήρεν ἐπ' ἐμὲ τὴν πτέρναν αὐτοῦ·

24. Οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ, δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται· καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγεννήθη ὁ ἀνθρώπος ἐκείνος.

24. The Son of man goeth, as it is written of him:

John xiii. 18. He that eateth bread with me, hath lifted up his heel against me.

Matt. xxvi. 24. But woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

24. The son of man goes away, as it is written,

18. He who has eaten with me, will betray me.

24. But woe to the man by whom the son of man is betrayed! It would be better for him if he were not born.

(α) μήτι presupposes a negative answer.

Verse 25, about it being Judas, is not repeated in Mark, and is omitted, as being contradictory and obscure. This is what Reuss has to say (Vol. I., pp. 630-632):

Vient ensuite la prédiction de Jésus, que l'un de ses disciples le livrera à ses ennemis. Ici la comparaison des textes semble, à première vue, faire ressortir des différences très-notables, des contradictions positives. Nous n'avons encore transcrit que les deux récits qui s'accordent presque mot pour mot; toutefois eux aussi présentent quelques variantes: d'après Marc, Jésus aurait dit: *Celui qui trempe*; d'après Matthieu: *Celui qui a trempé*. De plus, ce dernier ajoute que Judas eut le front de demander si c'était lui, et que Jésus lui répondit: Oui, c'est toi! Ce sont ces deux récits qui ont donné lieu à la conception la plus généralement répandue jusqu'à nos jours, savoir que Jésus a désigné le traître directement et ostensiblement, soit par les paroles qu'il lui adresse à lui, soit en disant aux autres à haute voix: c'est celui qui *en ce moment même* porte sa main avec moi au plat, pour y tremper le morceau de pain qu'il tient (Marc), ou: c'est celui qui *tout à l'heure* a fait ce geste (Matthieu). Mais dans ce cas, le récit de Jean (xiii. 23) est absolument différent. D'après le 4^e évangile, Jean seul aurait appris le nom du traître, par un mot que Jésus lui aurait dit à l'oreille, et ce mot aurait été: c'est celui auquel *je vais donner* un morceau de pain trempé. Les autres disciples n'eurent pas même le plus léger soupçon à l'égard de Judas (v. 28). D'après Luc enfin, il n'y a pas eu du tout de désignation personnelle. Jésus aurait dit simplement: La main de celui qui va me livrer est ici même à cette table. (Voir plus bas, où nous examinerons aussi une autre question

controversée, celle relative à la présence de Judas pendant la sainte Cène.)

Jusqu'à quel point ces différents récits s'accordent-ils? Nous le répétons, l'opinion commune aujourd'hui parmi les commentateurs est qu'ils sont inconciliables. Si l'on s'attache à la lettre, il faut avouer que nous avons devant nous trois (ou même quatre) relations diverses, dont une seule au plus peut être absolument exacte, et provenir d'un témoin oculaire. Mais nous croyons qu'au fond, et pour la chose essentielle, la différence n'est pas bien grande, et qu'il est même très-facile de voir d'où elle est née. Nous sommes convaincu que la phrase de Luc : *La main du traître est avec moi à cette table*, et celle de Matthieu et de Marc : *Celui qui trempe avec moi dans le plat va me livrer*, que ces deux phrases, disons-nous, sont identiques pour le sens et expriment simplement cette idée, que le traître serait l'un des disciples, des commensaux habituels, par conséquent un homme de la part duquel un pareil acte est doublement odieux. C'est ce que Jean exprime par ces mots tirés d'un Psaume (xiii. 18) : *Celui qui mange de mon pain lève le talon contre moi*. Or, la version des deux premiers évangélistes est positivement authentique pour la forme, celle de Luc substitue à cette forme, avec une parfaite justesse, le sens propre et vrai; mais la tradition s'arrêtant à la forme figurée et la prenant à la lettre, en a tiré la conception que Jésus aurait désigné Judas aux autres disciples par des paroles qui se seraient rapportées à un geste accidentel du traître. Cette interprétation est contredite non-seulement par Jean, mais plus directement encore par Luc; celui-ci nous offre ici la relation de tous points la plus naturelle, en représentant les disciples comme ignorant absolument de qui Jésus a pu vouloir parler, même *après* qu'il eut prononcé les paroles que l'on prend comme destinées à désigner le traître.

Enfin une dernière parole, rapportée aussi par Luc, v. 22, rattache le fait de la trahison à la nécessité de la mort du Seigneur. Cette nécessité est dérivée ici, comme dans la plupart des passages parallèles que nous rencontrerons encore (Luc xxii. 37; xxiv. 26, 44), des prédictions scripturaires; les autres faces de la question théologique ne se dessinent point dans ces textes. Cependant on aurait tort de dériver de cette circonstance la notion d'une espèce de fatalité à laquelle Jésus aurait succombé ou cru succomber. Car l'Écriture elle-même n'étant que le reflet de la pensée providentielle qui règle les destinées des individus et la marche de l'humanité, il s'ensuit que tout ce qu'elle prédit dépend de la sagesse et de l'amour de Dieu. D'un autre côté, cette nécessité de la mort de Jésus n'est pas une excuse pour

celui qui l'amène ou qui y prête la main. Le bien qui en résulte par la volonté de Dieu n'efface pas le crime en lui-même, qui est l'œuvre de l'homme.

The church says nearly the same. What is important is that the chief, indisputable meaning of the words of Jesus is that he suspects a traitor among his disciples, that he suspects that among those who are eating with him, there is a man who harbours evil against him.

The following words and actions result directly from this assertion.

26. Ἐσθιόντων δὲ αὐ-
τῶν, λαβὼν ὁ Ἰησοῦς τὸν
ἄρτον, καὶ εὐλογήσας,
ἔκλασε καὶ ἐδίδου τοῖς
μαθηταῖς, καὶ εἶπε, Λά-
βετε, φάγετε· τοῦτό ἐστι
τὸ σῶμά μου.

Matt. xxvi. 26. And
as they were eating,
Jesus took bread, and
blessed it, and brake it,
and gave it to the disci-
ples, and said, Take, eat;
this is my body.

26. And when they ate,
Jesus took the bread,
and, having prayed to
God, broke it, and gave
it to the disciples, say-
ing, Take, eat; this is
my body.

Jesus told the disciples that a traitor was among them; he knew this, as it is said in John, A traitor who gives him up to death. All of them deny it, and they continue to eat, when he takes the bread, breaks it, and gives it to them, saying, Eat it, here it is. He who will betray me to death, will eat my body.

27. Καὶ λαβὼν τὸ
ποτήριον, καὶ εὐχαριστή-
σας, ἔδωκεν αὐτοῖς, λέ-
γων, Πίετε ἐξ αὐτοῦ
πάντες·

Matt. xxvi. 27. And
he took the cup, and
gave thanks, and gave
it to them, saying, Drink
ye all of it;^a

27. And he took the
glass, and, having prayed
to God, he handed it
to them, and said, Drink
all from it.

28. Τοῦτο γάρ ἐστι
τὸ αἷμά μου, τὸ τῆς
καινῆς διαθήκης, τὸ περὶ
πολλῶν ἐκχυνόμενον εἰς
ἄφεσιν ἁμαρτιῶν.

28. For this is my blood
of the new testament,^b
which is shed for many
for the remission of sins.

28. This is my blood
of the new testament,
which is shed for many
for the sake of forgive-
ness.

(a) Drink all, all twelve, so that even the traitor has to drink. And all drank out of the glass. If this did not have reference to the traitor, there would have been no need of noting it down.

(b) What is remarkable is that in Matthew τῆς is put in, though it is wanting in the majority of texts: it tends to break the first simple meaning.

Instead of rebuking and accusing the traitor, whom he knows, Jesus gives him to eat and drink from his hands together with the others, and says that he is a traitor who will eat and drink this bread and wine, knowing that he is giving up my body to death and is getting ready to shed my blood: this traitor will not eat bread, but my body; he will not drink wine, but my blood. And when they have all drunk, he says to them, What is necessary is not to resist evil, but to repay it with good, to give up our life, — to give the blood to those who drink it, and in this does my testament consist. My testament, which gives the good to many, consists in the forgiveness of errors.

29. Λέγω δὲ ὑμῖν, ὅτι οὐ μὴ πίνω ἀπ' ἀρτι ἐκ τούτου τοῦ γεννήματος τῆς ἀμπέλου, ἕως τῆς ἡμέρας ἐκείνης, ὅταν αὐτὸ πίνω μεθ' ὑμῶν καὶ αὖν ἐν τῇ βασιλείᾳ τοῦ πατρὸς μου.

Matt. xxvi. 29. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new^a with you in my Father's kingdom.

29. You know yourselves that I will not henceforth drink of the juice of the grape, until the day when I drink another wine in the kingdom of my Father.

(a) καὶ αὖν is used here, not in the sense of *new*, but *another*, *not such as this*.

Jesus will drink the new wine with his disciples in the kingdom of God, as it is said in Luke (xxii. 30), ἵνα ἐσθίητε καὶ πίνητε ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου. In this verse Jesus explains why he said that that which he told them is his testament, his dying words. He says, You know, that is, that traitor among you knows, that I am already sentenced to death, and that I shall never eat and drink again.

My life is now only in the spirit. He had said at the

feast that his soul was already separated. Henceforth he would feed only on the food of the spirit of God.

This is all that is said in these verses. It would be quite incomprehensible why to this passage have been attached those idolatrous interpretations, which have produced so much evil, so many executions, burnings, tortures, if we did not know that all these interpretations grew out of the faith which was preached by Paul, which he called Christ's, and which he preached without knowing the Gospel, and not even distantly comprehending the teaching of Jesus. No matter how the words referring to the last supper may be understood in the four gospels, it is impossible to deduce from them even distantly what is generally deduced from them. Let us even suppose that we translate, Do this in commemoration of me; what follows from this? Twist the passage as you may; separate it, as the church has done, from the treason of Judas, it still remains as trite and unnecessary as possible. Drink the wine in commemoration, or not, that is all the same according to the teaching of Christ, who keeps repeating that we must do good works, and that outside of good works nothing is necessary. And suddenly there appears something extraordinary, something savage, the like of which will not be found in any savage religion. And hundreds of thousands, millions of people kill and are killed for the sake of this strange invention. All this would be intelligible, if the source were not left. The source is the monstrous epistle of Paul (1 Cor. xi. 1): Be ye followers of me, even as I also am of Christ.

Paul teaches his faith, which he calls Christ's, and this is the way he teaches according to the doctrine of the church: From the very start he says, Follow me, that is, I am your teacher, whereas Christ said that there are no teachers except the Lord; then he speaks of the communion, and so forth. Only after this is it possible to understand, not the meaning of the church interpretation

itself, for that is beyond our comprehension, but how it is that the teaching, which is called Christ's, could have fallen so low.

The church says (p. 493):

And as they were eating: No doubt before the end of the supper, perhaps during the so-called cup of benediction, as may partly be concluded from this, that the holy Apostle Paul called the Eucharist itself the cup of benediction.

Took bread: ἄρτος, risen, leavened bread, in distinction from ἄζυμος, unleavened bread. No doubt such leavened bread was purposely prepared by order of the Lord in order to establish the new sacrament, although the law demanded that nothing but unleavened bread be eaten on that evening.

This is my body: When he says, This is my body, he shows that the bread which is sanctified on the altar is the very body of Christ, and not merely its representation, for he did not say, This is the representation of my body, but, This is my body. By an inexplicable action this bread is transformed, though to us it seems to be bread. Since we are weak and could not make up our mind to eat raw flesh, especially human flesh, bread is given to us, and this, indeed, is flesh. Why were not the disciples troubled, when they heard this? Because Christ had told them many important things about this mystery.

He said, My body, consequently the bread, though it remains bread, is the body. But he said also, I am the vine, consequently we must worship the vine, and, looking at it, we must know that this vine is Christ.

The cup: Filled with wine, which, according to the custom, was weakened by water.

Gave thanks: To pronounce the words of thanks to God and the blessing.

Drink ye all of it: Why did he not say above, Take, eat ye all, while here he says, Drink ye all of it? Because not all men can partake of solid food, but only those who are of full age, while all can drink. And so Jesus said here, Drink ye all.

My blood: Not a metaphor, a symbol of faith, but the true, actual blood.

Of the New Testament: As the Old Testament has rams and calves, so the New Testament has the blood of the Lord. By

this Christ also shows that he suffered death, and so makes mention of the testament and refers to the first, for this testament was renovated by the blood.

For the remission of sins : The sufferings and the death of his only begotten Son God the Father received as an expiatory sacrifice for the sins of his human race, which therefore are remitted to all the believers in Christ, and who in this faith receive the communion of his most holy body and blood.

Of this fruit of the vine : That is, of the wine.

Until the day when I drink it, etc. : Since he was talking with his disciples about suffering and about the cross, he again spoke of the resurrection, by mentioning the kingdom and thus referring to his resurrection. His resurrection he justly calls the kingdom, for he then did away with death, appearing as a true king. But why did he drink after the resurrection? That rude people might not regard the resurrection as a phantom, for many accounted it a phantom of the resurrection. And so, in order to show his disciples that they would see him distinctly after the resurrection, that he would again be with them, and that they themselves would be the witnesses of the event, both through seeing and through works, he says, When I drink it new with you : you witnessing it, for you shall see me after the resurrection. What does new mean? That is, in an unusual manner, not in the body which is subject to suffering, but in the immortal, incorruptible body, which has no need of food. Or you may understand it like this : the new drink is a revelation of the divine mysteries. Christ himself promises to drink it with us in this sense, that he considers our benefit his food and drink. In this latter sense the whole utterance has a transferred meaning. All the ceremonies of the Old Testament law, which are only a shadow or image of truth, are now to cease : I will not drink henceforth of this fruit of the vine.

And that is what they do : they drink this wine, and say that it is blood.

Reuss says nearly the same. To him, too, this discourse at the table appears as something very important.

Reuss says (Vol. I., pp. 635 and 636):

Pour le fond et l'essence même de l'acte du Seigneur, ou du rite institué par lui et que, pour plus de clarté, nous appellerons ici le sacrement, terme consacré par le langage ecclésiastique, mais étranger à celui du Nouveau Testament, il conviendra de

rappeler à nos lecteurs qu'il n'y a guère de point plus controversé dans la théologie chrétienne et relativement auquel la controverse soit devenue plus populaire. La plupart des questions qui ont autrefois eu le triste privilège de diviser l'Église, de provoquer des définitions devenues la base de l'orthodoxie traditionnelle et d'amener des schismes, étaient généralement d'une portée plus métaphysique et dépassaient le niveau de l'intelligence laïque. Mais les discussions élevées au sujet de la sainte Cène ont eu un bien plus grand retentissement dans toutes les couches de la société; elles y ont pénétré d'autant plus facilement qu'elles étaient plus simples et plus aisément comprises, elles remontent aux origines mêmes de la réforme, à une époque où tout le monde s'occupait des affaires de la religion, et elles n'ont encore rien perdu de leur intérêt. Leur durée séculaire leur a donné une importance majeure et aujourd'hui encore elles sont assez vivantes pour s'opposer à une union solide entre les diverses communautés protestantes. Car c'est dans le sein du protestantisme à peine né qu'ont surgi ces discussions, comme le premier, et à vrai dire, comme le seul élément dissolvant qui devait arrêter le mouvement et la puissance des idées de la réformation.

Pour réduire ces discussions à leur plus simple expression, nous pourrions dire que deux interprétations du sacrement sont en présence depuis des siècles, mais surtout depuis le seizième. L'une peut s'appeler l'interprétation symbolique, l'autre, l'interprétation mystique, ou peut-être dirait-on mieux encore l'interprétation spiritualiste et l'interprétation réaliste. D'après toutes les deux, la forme du rite, l'usage des *éléments* (pain et vin), n'est pas la chose essentielle, mais bien l'idée et le fait religieux qui s'y rattachent; nous voulons dire la participation à la grâce de Dieu en Christ, la *communion*; mais, d'après la première, le pain et le vin sont de simples signes de ce fait, destinés à le rendre plus palpable à notre faiblesse spirituelle; tandis que d'après la seconde, ils le contiennent, pour ainsi dire, matériellement. En d'autres termes, ce qui est offert aux communicants dans la Cène, ce sont, selon la première opinion, des substances ordinaires et terrestres, du pain et du vin véritables, mais consacrés par une promesse divine spéciale et garantissant, d'une manière symbolique, à ceux qui croient, la participation aux grâces de la rédemption; d'après la seconde opinion, au contraire, le corps et le sang de Christ sont réellement et substantiellement présents par le fait même de la consécration, et par conséquent aussi reçus par tous ceux qui prennent part à l'acte, n'importe leurs dispositions individuelles.

Les origines de cette seconde manière de voir (qui invoque

nos textes tout aussi bien que la théorie opposée) remontent si haut, que nous ne sommes pas autorisés à dire qu'elle doit avoir été étrangère aux premières générations de chrétiens. Mais comme les méditations des Pères à ce sujet n'aboutissaient jamais à des définitions officielles, et que les formules employées par les différents écrivains restèrent généralement vagues, on ne peut pas dire qu'il se soit formé alors ce qu'on pourrait appeler une orthodoxie obligatoire, un dogme nettement énoncé sur cette matière. Seulement l'idée fondamentale du système catholique, à savoir que la Cène (le sacrement de l'autel) est un véritable sacrifice, se trouve déjà énoncée au second siècle et n'a fait que gagner du terrain depuis cette époque.

I quote this only to show that in nothing is the terrible departure from Jesus so manifest as in the monstrous interpretation of this passage. It is as in Khémnitser's fable: A learned man falls into a ditch; a rope is brought to him to pull him out, but he takes hold of the rope and discusses the properties of the rope: Is a rope a simple cable, or not?

And this is the more striking since in the church they acknowledge that on that evening Jesus washed his disciples' feet and told them on that occasion wherein his whole teaching consisted, and how his disciples are to differ from those who do not recognize his teaching. This whole passage is clearly and simply determined according to the Gospel of John, and all that is left without attention, and the whole meaning of the last supper is represented in words about the wine and bread.

3. Εἰδὼς ὁ Ἰησοῦς
ὅτι πάντα δέδωκεν αὐτῷ
ὁ πατήρ εἰς τὰς χεῖρας,
καὶ ὅτι ἀπὸ Θεοῦ ἐξῆλθε
καὶ πρὸς τὸν Θεὸν ὑπά-
γει,

John xiii. 3. Jesus
knowing that the Father
had given all things into
his hands, and that he
was come from God, and
went to God;^a

3. Knowing that the
Father had given every-
thing into the power of
the son, and that he
came from God, and
went to God,

4. Ἐγείρεται ἐκ τοῦ
δείπνου, καὶ τλήσῃ τὰ
ἱμάτια, καὶ λαβὼν λέν-
τιον διέξωσεν ἑαυτὸν·

4. He riseth from sup-
per, and laid aside his
garments; and took a
towel, and girded him-
self.

4. Jesus rose from
supper, put off his gar-
ments, and, taking a
towel, girded himself
with it.

(*u*) Recognizing at this moment that he was not a carnal man, but the spirit of God in man, who came from God and went to God:

The last supper, according to John, may serve as a continuation of the last supper according to the synoptics, as the church recognizes it to be. Indeed, the thought is the same: Jesus knows that Judas will betray him, and, instead of condemning him, he accuses him only with works of love, and in the same way tells them what his commandment and testament is. In John, the work of love, which Jesus does to his disciples and to the traitor among them, is only more striking and more pronounced; there he gives bread and wine, and here he humbly washes the feet of all, and among them of the traitor. The two versions may be united, but in reality it is evident that they were written independently of each other. John describes a more powerful and striking action than the offering of bread and wine, and he gives a different interpretation to the offering of bread, than the synoptics. He says that the giving of a piece of bread was a token by which Christ pointed to the traitor.

5. Εἶτα βάλλει ὕδωρ εἰς τὸν νιπτῆρα, καὶ ἤρξατο νίπτειν τοὺς πόδας τῶν μαθητῶν, καὶ ἐκμάσσειν τῷ λεντίῳ ᾧ ἦν διεζωσμένος.

6. Ἐρχεται οὖν πρὸς Σίμωνα Πέτρον· καὶ λέγει αὐτῷ ἐκεῖνος, Κύριε, σὺ μου νίπτεις τοὺς πόδας;

7. Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Ὁ ἐγὼ ποιῶ, σὺ οὐκ οἶδας ἄρτι, γνώσῃ δὲ μετὰ ταῦτα.

10. Λέγει αὐτῷ ὁ Ἰησοῦς, Καὶ ὑμεῖς καθαροὶ ἐστέ, ἀλλ' οὐχὶ πάντες.

John xiii. 5. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel where-with he was girded.

6. Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?

7. Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

10. Jesus saith to him, And ye are clean, but not all.

5. Then he poured water into a pitcher, and began to wash the disciples' feet, and to wipe them with the towel, with which he was girded.

6. Then he went up to Peter, and Peter said to him, Art thou really going to wash my feet?

7. And Jesus answered, Thou thinkest strange what I am doing; but thou wilt understand it.

10. And Jesus said to him, You are clean, but not all.

The meaning of the preceding two verses is lost, and so they are to be omitted.

This is what Reuss says (Vol. VI., pp. 271 and 272):

Pierre ayant déclaré qu'il était prêt à se laisser laver le corps entier (dans le sens matériel), Jésus relève ce mot et s'en sert à son tour, mais dans un sens spirituel et figuré. L'ablution devient ici le symbole de la purification morale. De même que quand on sort du bain on est net de tout le corps, à l'exception des pieds qui peuvent encore être souillés dans ce moment-là, de même Jésus regarde ses disciples comme ayant passé par un bain de purification, au moyen de la nouvelle naissance symbolisée par le baptême (Chap. III. 5); il exprime la certitude que cette œuvre est accomplie en eux, et que pour cette raison il peut leur confier la continuation de la sienne. Mais il reste un point encore; c'est précisément celui qu'il veut inculquer par son action symbolique: il faut que les disciples apprennent à *servir*; après le devoir suprême de la régénération personnelle vient le devoir social. Nous savons déjà que cette idée est représentée ici par l'ablution des pieds, à laquelle le discours est ainsi ramené naturellement. La plupart des commentateurs veulent interpréter ici l'ablution des pieds par la purification accidentellement nécessaire à l'égard des souillures que le chrétien même peut contracter dans son contact avec le monde, le fond de son être étant déjà purifié une fois pour toutes. Mais cette idée, qui n'est exprimée nulle part, que nous sachions, dans notre évangile, nous semble complètement étrangère au contexte. Nous avouons cependant que toute cette *exception* relative aux pieds nous paraît assez gênante au point de vue rhétorique, en ce qu'elle mêle ensemble deux applications toutes différentes d'une même image, l'ablution qu'on fait à d'autres et celle qu'on subit soi-même. Or, il est à remarquer, que quelques-uns des manuscrits les plus anciens l'omettent. Elle pourrait bien avoir été introduite par des copistes qui trouvaient une contradiction entre l'action de Jésus, et son assertion relative à la netteté parfaite des disciples.

11. "Ἦδει γὰρ τὸν
παραδιδόντα αὐτόν· διὰ
τοῦτο εἶπεν, Οὐχὶ πάν-
τες καθαροὶ ἐστέ.

John xiii. 11. For he
knew who should betray
him; therefore said he,
Ye are not all clean.^a

11. For he knew him
who would betray him;
therefore he said, Not
all are clean.

12. "Ὅτε οὖν ἔνιψε τοὺς
πόδας αὐτῶν, καὶ ἔλαβε
τὰ ἱμάτια αὐτοῦ, ἀναπε-
σὼν πάλιν εἶπεν αὐτοῖς,

12. So after he had
washed their feet, and
had taken his garments,
and was set down again,
he said unto them, Know

12. But when Jesus
had washed their feet,
and had dressed him-
self, he sat down, and
said to them again, Do

Γινώσκετε τί πεποίηκα ὑμῖν;

13. Ὑμεῖς φωνεῖτέ με, Ὁ διδάσκαλος, καὶ Ὁ κύριος· καὶ καλῶς λέγετε, εἰμὶ γάρ.

14. Εἰ οὖν ἐγὼ ἔνιψα ὑμῶν τοὺς πόδας, ὁ κύριος καὶ ὁ διδάσκαλος, καὶ ὑμεῖς ὀφείλετε ἀλλήλων νίπτειν τοὺς πόδας.

15. Ὑπόδειγμα γὰρ ἔδωκα ὑμῖν, ἵνα, καθὼς ἐγὼ ἐποίησα ὑμῖν, καὶ ὑμεῖς ποιῇτε.

16. Ἀμὴν ἀμὴν λέγω ὑμῖν, Οὐκ ἔστι δοῦλος μεῖζων τοῦ κυρίου αὐτοῦ, οὐδὲ ἀπόστολος μεῖζων τοῦ πέμψαντος αὐτόν.

20. Ἀμὴν ἀμὴν λέγω ὑμῖν, Ὁ λαμβάνων ἐάν τινα πέμψω ἐμὲ λαμβάνει· ὁ δὲ ἐμὲ λαμβάνων λαμβάνει τὸν πέμψαντά με.

17. Εἰ ταῦτα οἴδατε, μακάριοι ἐστε ἐὰν ποιῇτε αὐτά.

ye what I have done to you?

13. Ye call me Master and Lord: and ye say well; for so I am.

14. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.

15. For I have given you an example, that ye should do as I have done to you.

16. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.^b

20. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

17. If ye know these things, happy are ye if ye do them.

you know what I have done to you?

13. You call me teacher and master; and you say well, for I am indeed a teacher.

14. If, then, I, your teacher and master, have washed your feet, you also ought to wash one another's feet.

15. I have given you an example, that you should do as I have done.

16. You know yourselves, the slave is not greater than his master, nor is the messenger greater than the commander.

20. You know yourselves that he who will listen to what I command, will listen to my teaching, and to him who commands me.

17. If you know this, you are happy if you do it.

(a) Jesus says that he wants to wash the feet of his betrayer, and so he has to wash the feet of all. He knows that his disciples are pure, but not all.

(b) I transfer Verse 20 after Verse 16, since it is an addition. Its meaning is the same, but now the speech about the betrayer is not interrupted by the discourse on the commander.

Jesus did good to all the disciples, and among them to him whom he knows as a traitor, and he says to his disciples, I did this to show you how we must not resist evil. We must do good to our enemy. Do likewise: fulfil what I teach, just as I do what the Father has taught me, and you will be happy.

18. Οὐ περὶ πάντων ὑμῶν λέγω· ἐγὼ οἶδα οὓς ἐξελεξάμην· ἀλλ' ἵνα ἡ γραφὴ πληρωθῇ, "Ὁ τρώγων μετ' ἐμοῦ τὸν ἄρτον ἐπήρει ἐπ' ἐμέ τὴν πτέρναν αὐτοῦ."

19. Ἀπ' ἄρτι λέγω ὑμῖν πρὸ τοῦ γενέσθαι, ἵνα, ὅταν γένηται, πιστεύσητε ὅτι ἐγὼ εἰμι.

21. Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐταράχθη τῷ πνεύματι, καὶ ἐμαρτύρησε καὶ εἶπεν, Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι εἰς ἐξ ὑμῶν παραδώσει με.

22. Ἐβλεπον οὖν εἰς ἀλλήλους οἱ μαθηταί, ἀπορούμενοι περὶ τίνος λέγει.

23. Ἦν δὲ ἀνακείμενος εἰς τῶν μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, ὃν ἡγάπα ὁ Ἰησοῦς.

24. Νεύει οὖν τούτῳ Σίμων Πέτρος πυθέσθαι τίς ἂν εἴη περὶ οὗ λέγει.

25. Ἐπιπεσὼν δὲ ἐκεῖνος ἐπὶ τὸ στήθος τοῦ Ἰησοῦ, λέγει αὐτῷ, Κύριε, τίς ἐστιν;

26. Ἀποκρίνεται ὁ Ἰησοῦς, Ἐκεῖνός ἐστιν ᾧ ἐγὼ βάψας τὸ ψωμίον ἐπιδόσω. καὶ ἐμβάψας τὸ ψωμίον, δίδωσιν Ἰούδα Σίμωνος Ἰσκαριώτη.

27. Καὶ μετὰ τὸ ψωμίον, τότε εἰσῆλθεν εἰς ἐκείνον ὁ Σατανᾶς. λέγει οὖν αὐτῷ ὁ Ἰησοῦς, Ὁ ποιεῖς, ποίησον τάχιον.

28. Τοῦτο δὲ οὐδεὶς ἔγνω τῶν ἀνακειμένων πρὸς τί εἶπεν αὐτῷ.

29. Τινὲς γὰρ ἐδόκουν, ὅτι τὸ γλωσσόκομον

John xiii. 18. I speak not of you all: I know whom I have chosen: but that the Scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me (Psalm xli. 9).

19. Now I tell you before it come, that, when it is come to pass, ye may believe that I am he.^a

21. When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, I say unto you, that one of you shall betray me.

22. Then the disciples looked one on another, doubting of whom he spake.

23. Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.

24. Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.

25. He then lying on Jesus' breast saith unto him, Lord, who is it?

26. Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.

27. And after the sop^b Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.^c

28. Now no man at the table knew for what intent he spake this unto him.

29. For some of them thought, because Judas

18. I do not speak of all, for I know those whom I have chosen. Thus the Scripture is fulfilled, He who ate bread with me has destroyed me.

19. Now I tell it to you, that, when it comes to pass, you may believe that my teaching is.

21. When Jesus had said this, he was troubled in spirit, and affirmed, and said, You know yourselves that one of you will betray me to be killed.

22. And again the disciples began to look at each other, unable to guess whom he meant.

23. One of the disciples, whom Jesus loved, was sitting near him.

24. Simon Peter beckoned to him, that he should ask who it would be.

25. He moved up to Jesus, and said to him, Who is it?

26. And Jesus replied, It is he to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot.

27. And Jesus said to him, Whatever thou wilt do, do it quickly.

28. And nobody guessed wherefore he said this.

29. They thought, because Judas had the

εἶχεν ὁ Ἰούδας, ὅτι λέγει αὐτῷ ὁ Ἰησοῦς, Ἀγόρασον ὧν χρεῖαν ἔχομεν εἰς τὴν ἑορτήν· ἢ τοῖς πτωχοῖς ἵνα τι δῶ.

30. Λαβὼν οὖν τὸ ψωμίον ἐκεῖνος εὐθέως ἐξῆλθεν· ἦν δὲ νύξ.

31. Ὅτε οὖν ἐξῆλθε, λέγει ὁ Ἰησοῦς, Νῦν ἐδοξάσθη ὁ υἱὸς τοῦ ἀνθρώπου, καὶ ὁ Θεὸς ἐδοξάσθη ἐν αὐτῷ.

32. Εἰ ὁ Θεὸς ἐδοξάσθη ἐν αὐτῷ, καὶ ὁ Θεὸς δοξάσει αὐτὸν ἐν ἑαυτῷ, καὶ εὐθὺς δοξάσει αὐτόν.

33. Τεκνία, ἔτι μικρὸν μεθ' ὑμῶν εἰμι. ζητήσατέ με, καὶ καθὼς εἶπον τοῖς Ἰουδαίοις, Ὅτι ὅπου ὑπάγω ἐγὼ, ὑμεῖς οὐ δύνασθε ἐλθεῖν, καὶ ὑμῖν λέγω ἄρτι.

34. Εντολὴν καινὴν δίδωμι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους· καθὼς ἡγάπησα ὑμᾶς, ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους.

35. Ἐν τούτῳ γινώσκονται πάντες ὅτι ἐμοὶ μαθηταὶ ἐστέ, ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις.

30. Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν ἐλαιῶν.

31. Τότε λέγει αὐτοῖς ὁ Ἰησοῦς, Πάντες ὑμεῖς σκανδαλισθήσεσθε ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ. γέγραπται γάρ, Ἰατάξω τὸν ποιμένα, καὶ διασκορπισθήσεται τὰ πρόβατα τῆς ποιμνῆς.

33. Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ, Εἰ καὶ πάντες σκανδαλισθῇσονται ἐν σοί, ἐγὼ οὐδέποτε σκανδαλισθήσομαι.

had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor.

30. He then, having received the sop, went immediately out; and it was night.

31. Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.⁴

32. If God be glorified in him,⁵ God shall also glorify him in himself, and shall straightway glorify him.⁶

33. Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.

34. A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.⁷

35. By this shall all men know that ye are my disciples, if ye have love one to another.

30. And when they had sung a hymn, they went out into the mount of Olives.

31. Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad.

33. Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended.

money, that he commanded him to buy what was needed for the feast; and others thought that he commanded him to give to the poor.

30. And having received the sop, Judas went out at once; and it was night.

31. When Judas was gone, Jesus said, Now the son of man is recognized, and that God is in him.

32. And God recognizes him in himself, and recognizes him directly.

33. Children, only a short while longer shall I be with you; you will discuss my teaching, and as I told the Jews, you will not go whither I lead; and so I tell you now.

34. I give you a new commandment. Love one another; as I have loved you, so love one another.

35. By this all men will tell who are my disciples, if you love one another.

30. And having sung psalms, they went into the mount of Olives.

31. Then Jesus said, This night all of you will be enticed away from me, as it says in the Scripture, I will kill the shepherd, and the sheep will be scattered.

33. And Peter replied to him, Though all will be enticed away from thee, I will not fall into the deception.

33. Μετὰ σοῦ ἔτοιμός
εἰμι καὶ εἰς φυλακὴν καὶ
εἰς θάνατον πορεύεσθαι.

34. Ἐφῆ αὐτῷ ὁ Ἰη-
σοῦς, Ἄμην λέγω σοι,
ὅτι ἐν ταύτῃ τῇ νυκτὶ,
πρὶν ἀλέκτορα φωνῆσαι,
τρίς ἀπαρνήσῃ με.

35. Λέγει αὐτῷ ὁ
Πέτρος, Κἂν δέῃ με σὺν
σοι ἀποθανεῖν, οὐ μὴ σε
ἀπαρνήσομαι. ὁμολῶς καὶ
πάντες οἱ μαθηταὶ εἶπον.

Luke xxii. 33. I am
ready to go with thee,
both into prison, and to
death.

Matt. xxvi. 34. Jesus
said unto him, Verily
I say unto thee, That
this night, before the
cock crow, thou shalt
deny me thrice.

35. Peter said unto
him, Though I should
die with thee, yet will
I not deny thee. Like-
wise also said all the
disciples.

33. I am ready to go
with thee, sir, both into
prison, and to death.

34. And Jesus said to
him, I tell thee, Peter,
before the cock crows,
thou wilt deny me
thrice.

35. And Peter said to
him, Though I should
die with thee, I will not
deny thee. The same
said all the disciples.

(a) Is wanting in many texts. Verse 20 is an inappropriate repetition of what was said before.

(b) After the sop, is wanting in many texts. These words mean that Satan, evil, was in no one else but Judas.

(c) By the words, That thou dost, do quickly, Jesus does not at all mean the betraying. Jesus had no reason to advise him to betray him; but Jesus had several times hinted to his disciples that the traitor was among them, and he saw that Judas was troubled and wanted to get away. Judas could not help being afraid. If his disciples had known it, Simon Peter, not to speak of the others, would have killed him. Now Jesus has pointed out Judas to Simon Peter. If Judas had not gone, he would have been killed, and so Jesus says to him, Run quickly; but he says this in such a way that none but Judas could understand him. And nobody does. But when he went away, the disciples found it out, but they could not run after him and catch him, for it was night. Such is the meaning which the words, And it was night, have.

(d) The teaching of the son of man, the non-resistance to evil, was recognized. The evil-doer, who is to betray his teacher to death, is not punished or arraigned; but he whom he will betray washes his feet and feeds him.

(e) These words are wanting in many texts.

(f) *εὐθύς* means *directly*.

(g) Jesus says that if we will understand ourselves as God, there will be God, and God will act directly in us. And, having said these words, which are obscure to his disciples, he expresses his words to them in a simple and clear manner.

(h) The commandment, the new testament, which in the synoptics is expressed as a cessation of offences, is here expressed as love.

The meaning of this passage is this, that only he who, like Jesus, has already retreated from the world and lives by the spirit of God alone, is able, without being offended, to bear all the terrors and torments of the flesh; that the conception of the renunciation from the world is easy, but the renunciation itself difficult; and that it is not possible to make in advance any promises about oneself. It is not right to swear, to make promises for the future, to pledge the true, the real life for the temporal life. Everything can be done in the present; in the present a man is free, but the future is darkness, and we do not know it.

It is impossible to make promises, but we must be of good cheer and pray every minute. This passage is connected with the prayer in the garden of Gethsemane. Peter and the disciples here frivolously make promises for the future, that they will not deny him in the garden of Gethsemane, when the moment of torment is near. When Jesus admonishes them to pray with him, they are dejected and do not keep up their courage, and so do not bear up under the temptation, and deny him.

35. Καὶ εἶπεν αὐτοῖς,
Ὅτε ἀπέστειλα ὑμᾶς
ἄτερ βαλαντίου καὶ πῆ-
ρας καὶ ὑποδημάτων, μή
τινος ὑστερήσατε; οἱ δὲ
εἶπον, Οὐδένος.

36. Εἶπεν οὖν αὐτοῖς,
Ἀλλὰ νῦν ὁ ἔχων βαλάν-

Luke xxii. 35. And he
said unto them, When I
sent you without purse,
and scrip, and shoes,
lacked ye any thing?
And they said, Nothing.

36. Then said he unto
them, But now, he that

35. And Jesus said to
them, When I sent you
out without purse, and
bag, and shoes, did you
lack anything? They
said, Nothing.

36. And he said to
them, But now, he who

τιον ἀράτω, ὁμοίως καὶ
πήραν· καὶ ὁ μὴ ἔχων
πωλησάτω τὸ ἱμάτιον
αὐτοῦ, καὶ ἀγορασάτω
μάχαιραν.

37. Λέγω γὰρ ὑμῖν,
ὅτι ἐτι τοῦτο τὸ γεγραμ-
μένον δεῖ τελεσθῆναι ἐν
ἐμοί, τὸ, 'Καὶ μετὰ ἀνό-
μων ἐλογίσθη·' καὶ γὰρ
τὰ περὶ ἐμοῦ τέλος ἔχει.

38. Οἱ δὲ εἶπον, Κύ-
ριε, ἰδοὺ μάχαιραι ὥδε
δύο. ὁ δὲ εἶπεν αὐτοῖς,
'Ἰκανόν ἐστι.

hath a purse, let him
take it, and likewise his
scrip: and he that hath
no sword, let him sell
his garment, and buy
one.

37. For I say unto you,
that this that is written
must yet be accom-
plished in me, And he
was reckoned among
the transgressors: for
the things concerning
me have an end.

38. And they said,
Lord, behold, here are
two swords. And he
said unto them, It is
enough.

has a purse, let him take
also his bag; and he who
has not, let him sell his
garment, and buy a
knife.

37. For I tell you, the
Scripture will be accom-
plished in me, And he
was regarded as a trans-
gressor; and an end has
come to all about me.

38. They said, Sir, here
are two knives. And he
said, Very well.

No matter how much the interpreters have laboured on this passage, there is no possibility of giving it any other meaning than this, that Jesus is getting ready to defend himself. Before this he tells his disciples that they will deny him, that is, will not defend him, will run away from him. Then he reminds them of the time when the criminal accusation did not yet hang over them. Then he says, It was not necessary then to struggle. You were then without your scrips, and did not need anything, but now the time of the struggle has come, and we must provide ourselves with food and with knives, in order to defend ourselves. This is necessary, since they regard us as outlaws.

Is. liii. 12. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

Jesus has reference to this passage. He speaks of the physical struggle, and that the end will come to all of you. It is impossible to understand it in any other way, for the disciples reply to this, Here we have two knives, and so it is impossible to understand it to mean that his

disciples did not understand him, because Jesus replies to them, *ἰκανόν ἐστιν*, that is, Very well.

The church interpretations have so spoiled the Gospel, and have mixed us up in such a way that the clear and profound and significant passage is either lost for us, or, like a cataract, represents a manifest contradiction. The chief obstacle in the comprehension of this passage is this, that Jesus is God, and so he could not have weakened and fallen into an offence. But here we get a clear and straight story, — not an inward moment of wavering, as is shown in the discourse with the Greeks, in the garden at Gethsemane and on the cross, but a moment of wavering, a dejection of spirit, which almost passes into action. He orders them to provide themselves with knives, and praises them for having done so. He wants to struggle with evil against evil, and even explains this by saying that he did not struggle as long as he was not persecuted, but that he cannot help fighting when he is regarded as an outlaw.

After that height of love, which he expressed at the arraignment of the traitor at the last supper, the temptation overcomes him in the night, and he says, Let us fight with knives, that is, he wants to do what is contrary to his teaching. This passage would be offensive, if it were not connected with what follows, if it were not a necessary introduction and illumination of the minute in the garden of Gethsemane and of the conduct of Jesus when he is taken, when the disciples wanted to make use of their knives and cut off Malchus's ear; in connection with these it not only fails to be offensive, but is even necessary, and is one of the profoundest and most instructive passages of the Gospel. Two dangers beset those who profess Christ's teaching: the offence of cowardice, — the renunciation of the teaching, against which Jesus warns Peter; and the offence of violence, — fighting evil with evil. Against the first evil Jesus struggles

all his life. He goes away, when he is persecuted. He answers the temptation of the Pharisees in such a way as to contradict them as little as possible. Most strongly does this offence show itself in the discourse in the temple with the Gentiles, when Jesus struggles against the offence, and comes out a victor. Now there approaches the second offence, the resistance to evil, and Jesus for a moment submits to it; but he goes out and prays, and struggles against the offence, and vanquishes it. The failure to understand this passage is due to the fact that it is separated from the prayer in the garden of Gethsemane, as the church does it, and both passages become obscure, but especially the prayer in the garden of Gethsemane.

1. Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐξῆλθε σὺν τοῖς μαθηταῖς αὐτοῦ πέραν τοῦ χειμάρρου τῶν Κέδρων, ὅπου ἦν κήπος, εἰς δὲν εἰσῆλθεν αὐτὸς καὶ οἱ μαθηταὶ αὐτοῦ.

36. Τότε ἔρχεται μετ' αὐτῶν ὁ Ἰησοῦς εἰς χωρίον λεγόμενον Γεθσημανῆ, καὶ λέγει τοῖς μαθηταῖς, Καθίσате αὐτοῦ, ἕως οὗ ἀπελθῶν προσεύξωμαι ἐκεῖ.

37. Καὶ παραλαβὼν τὸν Πέτρον καὶ τοὺς δύο υἱοὺς Ζεβεδαίου, ἤρξατο λυπεῖσθαι καὶ ἀδημονεῖν.

38. Τότε λέγει αὐτοῖς, Περὶλυπὸς ἐστὶν ἡ ψυχὴ μου ἕως θανάτου· μένате ὦδε καὶ γρηγορεῖτε μετ' ἐμοῦ.

39. Καὶ προελθὼν μικρὸν, ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ προσευχόμενος, καὶ λέγων, Πάτερ μου, εἰ δυνατόν ἐστι,

John xviii. 1. When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.

Matt. xxvi. 36. Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.^a

37. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

38. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch^b with me.^c

39. And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup^d pass from me: neverthe-

1. When Jesus had said this, he went with his disciples over Dark River, and came to the village of Gethsemane, where there was a garden, which he entered, and his disciples.

36. And Jesus said to the disciples, Wait here, while I pray.

37. And turning to Peter and the two sons of Zebedee, he began to pine and be sorrowful.

38. And he said to them, My soul is heavy, even unto death; stay here, and do not be sorrowful as I am.

39. And he went away a little distance, and fell on his face, and prayed, saying, Father, everything is possible to thee: let this cup pass by me,

παρελθέτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο· πλὴν οὐχ ὡς ἐγὼ θέλω, ἀλλ' ὡς σύ.

40. Καὶ ἔρχεται πρὸς τοὺς μαθητὰς, καὶ εὗρσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ, Οὕτως οὐκ ἰσχύσατε μίαν ὥραν γρηγορῆσαι μετ' ἐμοῦ;

41. Γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν. τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής.

42. Πάλιν ἐκ δευτέρου ἀπελθὼν προσηύξατο, λέγων, Πάτερ μου, εἰ οὐ δύναται τοῦτο τὸ ποτήριον παρελθεῖν ἀπ' ἐμοῦ ἐὰν μὴ αὐτὸ πῶ, γεννηθήτω τὸ θέλημά σου.

43. Καὶ ἐλθὼν εὗρσκει αὐτοὺς πάλιν καθεύδοντας· ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι.

44. Καὶ ἀφ' ἐς αὐτοὺς, ἀπελθὼν πάλιν, προσηύξατο ἐκ τρίτου, τὸν αὐτὸν λόγον εἰπὼν.

45. Τότε ἔρχεται πρὸς τοὺς μαθητὰς αὐτοῦ, καὶ λέγει αὐτοῖς, Καθεύδετε τὸ λοιπὸν καὶ ἀναπαύεσθε· ἰδοὺ, ἤγγικεν ἡ ὥρα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἀμαρτωλῶν.

less, not as I will, but as thou wilt.

40. And he cometh unto the disciples, and findeth them asleep,^o and saith unto Peter, What, could ye not watch with me one hour?

41. Watch and pray, that ye enter not into temptation:^s the spirit indeed is willing,^s but the flesh is weak.

42. He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

43. And he came and found them asleep again: for their eyes were heavy.^h

44. And he left them, and went away again: and prayed for a third time, saying the same words.

45. Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.ⁱ

not as I want it, but as thou wantest it.

40. And he went up to his disciples, and saw that they were dispirited. And he said to Peter, Could you not keep one hour from being dispirited, as I do?

41. Take courage and pray, so that you may not enter into temptation. The spirit is strong, but the flesh is weak.

42. And he went away a second time, and began to pray, saying, O my Father, if this cup cannot pass by me, unless I drink it, thy will be done.

43. And he came and found them again dispirited, for their eyes were dimmed.

44. And he left them, and went away again, and prayed for a third time, saying the same words.

45. Then he returned to his disciples, and said, Sleep now, and take your rest: the hour is near when the son of man is given over into the hands of worldly men.

(a) *Here and there* are wanting in many texts. Jesus said, Be with me, I will pray.

(b) *γρηγορεῖτε* means here *struggle, be manly, do not lose courage, rouse yourselves*.

(c) *μετ' ἐμοῦ* does not mean here *with me*, but *just as I*.

(d) What cup? According to all the church interpretations it is suffering and death. But why this means

suffering and death is not explained. It says that Jesus was tormented and troubled, but it does not say that he expected death. And then it says that he asked the Father that this cup might pass by him. What cup is it, then? Apparently the cup *πειρασμοῦ*, of *temptation*, as I understand this passage.

Jesus asks God to free him from the temptation of the struggle, but adds that he does not ask for the liberation as he wants it, that is, that that which was to be should not be, but as thou wantest it, that is, that he may bear everything which is to be, without entering into the temptation.

(e) *καθεύδω* means not only *to sleep*, but also *to be dispirited, lazy*, and is here used in contradistinction with *γρηγορῶ*.

So it is used in :

Eph. v. 14. Wherefore it says, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

1 Thess. v. 6. Therefore let us not sleep, as do others; but let us watch and be sober.

1 Thess. v. 10. Who died for us, that, whether we wake or sleep, we should live together with him.

(f) *To enter into temptation* means *to arrive at that condition of the weakness of spirit, in which a man cannot answer for himself*.

(g) *πρόθυμος* is here used in contradistinction with *ἀσθενής*, and so means *strong*.

(h) If it meant *heavy with sleep*, *ἀφ' ὕπνου* would be added. *Βεβαρεῖσθαι* means *to be dim*.

(i) This passage has called forth many explanations on account of the contradiction, which resulted from that senseless reading, which made the disciples be overcome by sleep, and Jesus exceedingly offended on account of it. Jesus calls them to the spiritual awakening, and does not

see it in them ; only later does he say, Fall asleep, so that you may be rested.

THE STRUGGLE WITH THE OFFENCES

After this the pastors, the chief priests, sought with all their might to get at Jesus, so as to destroy him. They assembled in a council, and began to judge ; they said, We must in some way put a stop to this man ; he proves his teaching in such a way that, if we let him alone, all will believe in him and will abandon our faith. Even now half of the nation is believing in him. And if people will believe in his teaching, that man, the son of God, is not obliged to obey any one, that all nations are brothers, that there is nothing special in our Jewish nation which distinguishes us from the other nations, then the Romans will completely vanquish us, and will destroy all our laws and our whole faith, and there will no longer be any Jewish kingdom.

And the pastors, chief priests, and learned men took counsel for a long time, and could not devise what to do with him, for they could not make up their mind to kill him.

Then one of them, Caiaphas, who was the high priest during that year, devised this : he said to them, We must remember that it is advantageous to kill one man, in order that a whole nation should not perish. If we let this man alone, the nation will perish, — this I prophesy to you, — and so it is best to kill Jesus. Even if the people will not perish, they will scatter and will abandon the one faith, if we do not kill Jesus, and so it is best to kill him.

When Caiaphas said this, all decided that there was nothing to reflect on, and that they ought by all means to kill Jesus. They would have taken him at once and killed him, but he hid from them in the wilderness.

But at this time the feast of the passover was at hand,

and many people used to gather in Jerusalem for the feast. And the pastors, the bishops, counted on this, that Jesus would come to the feast with the people. And so they announced to the people that if they saw Jesus they should bring him to them.

And, indeed, six days before the passover Jesus said to his disciples, Let us go to Jerusalem; and he went with them.

And the disciples said to him, Do not go to Jerusalem.

And Jesus said to them, I cannot fear anything, for I am living in the light of the comprehension. And as any man can walk in daytime, and not at night, that he may not stumble, so any man may live by the comprehension, that he may not doubt or fear anything. Only he doubts and fears who lives in the flesh; but for him who lives in the comprehension there is nothing doubtful or terrible.

And Jesus came into the village of Bethany, near Jerusalem, to Martha and Mary, and the sisters prepared a supper for him. And as they sat at supper, Martha served them, and Mary took a pound of costly, precious, perfumed oil, and rubbed Jesus' feet with it, and wiped them with her hair. And when the odour of the oil spread in the room, Judas Iscariot said, In vain has Mary wasted this oil. It would have been better if the oil had been sold for three hundred pieces, and the money given to the poor.

But Jesus said, You will have the poor with you, but me you will soon not have. She did well, for she has prepared my body for burial.

In the morning Jesus went to Jerusalem. There was a great multitude there for the feast. And when they saw Jesus they surrounded him, and broke off branches from the trees, and threw their garments on the road, and cried, Here he is, our true king, who has taught us about the true God. Jesus sat down on a young ass and rode

on it, and the people ran before him, crying. And thus Jesus rode into Jerusalem. And when he entered into the city, all the people were agitated, and asked, Who is he? And those who knew him said, It is Jesus, the prophet out of Nazareth of Galilee.

And Jesus entered the temple, and again drove all the buyers and sellers out of it.

And the pastors, the bishops, saw all this, and said among themselves, See what this man is doing. All the people are following after him.

But they did not dare to take him away from the people, for they saw that the people clung to him, and they devised how they might take him by stratagem.

In the meantime Jesus was in the temple, teaching the people. Among the people there were not only Jews, but also pagan Greeks. The Greeks had heard of Jesus' teaching and understood that he was not teaching the truth to the Jews alone, but to all men, and so they wanted also to be his disciples; and they told so Philip, and Philip told Andrew. The disciples were afraid of bringing Jesus and the Greeks together. They were afraid that the people would be angered, because he did not recognize any difference between the Jews and the other nations, and so they could not for a long time make up their mind to tell Jesus so.

When Jesus heard that the Greeks wished to be his disciples, he said, I know that the people hate me, because I make no difference between Jews and Gentiles and because I recognize myself to be just like a Gentile; but now the time has come when the teaching of the son of God has to be recognized among all men. And if I perish for this, I must tell the truth. A grain of wheat brings fruit only when it perishes. He who is afraid for his carnal life loses the true life, and he who despises the carnal life will make this temporal life true, not in time, but in God.

And turning to Andrew and to Philip, he said, He who wants to serve my teaching, let him do the same as I. And he who does as I do, will be loved by my Father. Now it will be decided whether my life will be carnal or spiritual. Now, when that toward which I have been walking has come, shall I say, Father, free me from what I ought to do? I cannot say this, for I have been walking toward it. And so I say, Father, manifest thyself in me.

And, turning to the whole people, Jesus said, In the present alone is the power of the spirit over the flesh; in the present alone is the power of flesh vanquished. And if I lift myself up above the earthly life, I shall draw all toward me.

And they said to him, According to the law, we have heard, Christ is something especial and definite, which remains always the same, so how dost thou say that thou, Christ, wilt be lifted up as the son of man? What is meant by lifting up the son of man?

To this Jesus replied, To lift up the son of man means to live by that light of the comprehension which is within you; to lift up the son of man above what is of earth means to believe in the light of the comprehension, while there is this light, in order to be the son of the comprehension. He who believes in my teaching does not believe me, but the spirit which gave life to the world. He who understands my teaching, understands the spirit which gave the light to the world. My teaching is the same light of life which has brought men out of the darkness. And if one hears my words and does not fulfil them, I do not condemn him, for my teaching does not condemn, but saves. He who does not receive my words is not condemned by my teaching, but by the comprehension which is in him. It is this which condemns him. For I did not speak my own words, but what my Father, the spirit which is within me, has inspired. What I speak is what

the spirit of the comprehension has told me. And what I teach is the true life.

Having said this, Jesus went away, and again concealed himself from the chief priests.

Among those who heard the words of Jesus there were many powerful and rich men who believed in his teaching, but were afraid to acknowledge it before the chief priests, for not one chief priest acknowledged that he believed, for they judged in human, and not in divine fashion.

After Jesus had again concealed himself, the chief priests and the elders again met in the yard of Caiaphas and counselled how they might secretly seize Jesus and kill him. They were afraid to seize him publicly. And there came to counsel with them one of the first twelve disciples of Jesus, Judas Iscariot, who said, If you wish to seize Jesus secretly, so that the people may not see him, I shall find a time when there will be but a few with him, and will show you where he is, and then you can seize him. What will you give me for it? They promised him thirty dollars. He agreed to it, and after that tried to find a time to take the chief priests to Jesus, in order that they might seize him.

In the meantime Jesus concealed himself from the people, and only his disciples were with him. When the first day of the feast of the unleavened bread came around, the disciples said to Jesus, Where shall we celebrate the passover?

Jesus said to them, Go to some person in the village and tell him that we have no time to prepare the passover, and ask him to allow us to take the passover with him.

And so the disciples did. They asked the permission of a man in the village, and he let them in.

And they came and seated themselves at the table. Jesus knew that Judas Iscariot had already promised to

betray him to death; but he did not accuse Judas, or avenge himself on him; as he had taught love to his disciples all his life, so he rebuked Judas in love even now.

When all twelve of them were seated at the table, he looked at them, and said, Among you sits he who has betrayed me. Yes, he who drinks and eats with me will cause my destruction.

And so they did not find out of whom he was speaking, and began to eat the supper. As they were getting ready to eat, Jesus took a loaf, broke it into twelve parts, and gave each disciple a piece, saying, Take it, and eat it. He who is betraying me, if he eats this piece, will be eating my body.

Then he filled a cup with wine, and offered it to his disciples, saying, Drink you all out of this cup.

And when they had all drunk, he said, He who is betraying me has drunk my blood. I will shed my blood that men may know my testament,—to forgive others their sins. For I shall soon die and shall no longer be with you in the world, and shall unite with you only in God.

After this Jesus arose from the table, girded himself with a towel, took a pitcher of water, and began to wash the feet of all the disciples.

When he came up to Peter, Peter said, Art thou really going to wash my feet?

Jesus said to him, Thou thinkest it strange that I am washing thy feet; but thou wilt soon learn why I do it. I do it because not all of you are clean, and because among you is my betrayer, whose feet I want to wash also.

And when Jesus had washed the feet of all of them, he sat down again, and said, Do you understand why I did it? I did it, that you may do likewise to one another. If I, your teacher, do it, you certainly must

serve all and not hate any one. If you know this you are blessed. I am not speaking of all of you, for one of you, whose feet I have washed, and who has eaten bread with me, will betray me. Having said this, Jesus was troubled in spirit and confirmed that one of them would betray him. And again did the disciples look at each other, but they did not know of whom he was speaking. One of the disciples was sitting near Jesus, and Simon Peter beckoned to him to ask him who the traitor was. He asked him.

Jesus said, I will dip a piece, and he to whom I will give it is the traitor. And he gave it to Judas Iscariot, saying to him, Whatever thou wilt do, do it at once; and Judas understood that he ought to go away, and when he took the piece, he went away at once, and it was not possible to run after him, for it was night.

When Judas was gone, Jesus said, Now it is clear to you what the son of man is; now it is clear to you that God is in him, that he can forgive his enemies and do good. Children! I have but a little while to stay with you. Do not philosophize on my teaching, as I have told the pastors, but do what I do. I give you one new commandment: As I have loved you and Judas the traitor, so you love one another. Only thus shall you be distinguished: be distinguished from other men in that you love one another.

After this they went to the mount of Olives. On the way Jesus said to them, Now the time comes when that will happen which is said in the Scripture, that the shepherd will be killed, and the sheep will scatter. And this will happen this very night: I shall be taken, and all of you will abandon me and run away.

And in reply Peter said to him, Even if all are frightened and run away, I will not deny thee. I am prepared to die with thee.

And Jesus said to him, But I tell thee that this very

night, before cockcrow, when they will take me, thou wilt deny me, not once, but thrice.

But Peter said that he would not, and the disciples said the same.

And then, seeing that the disciples were with him, Jesus was tempted. He felt sorry, because they wanted to kill him without cause. And he said to his disciples, At first neither you nor I needed anything. You went without a scrip and without reserve footgear, and I commanded you to do so; but now, since they regard me as an outlaw, it can no longer be so, and you must provide yourselves with everything and with knives, lest you be destroyed without cause.

And the disciples said, We have two knives.

And Jesus said, Very well.

And they went beyond the river Cedron, where there was a garden, and entered that garden.

And Jesus said to his disciples, I am weakened, and I must pray. Be with me.

And he seated Peter and the sons of Zebedee near him, and began to groan and feel sorrowful, because he had fallen into an offence and wanted to struggle against evil.

He said, I am pained and grieved. Help me, rise in spirit together with me.

And he knelt down and prayed.

He said, My Father, spirit, thou art free: strengthen me that the offence of struggle may leave me; that everything may be as thou wishest, and not as I wish it, and that I may unite with thy will.

The disciples were not praying and were dispirited, and Jesus rebuked them, and said, Pray; be strong in spirit, lest you fall into the temptation of timidity or struggle. There is strength in the soul, but the body is powerless.

And he began to pray a second time, saying, Father, spirit, let everything be as thou wilt.

And again the disciples did not pray with him, but

were dejected. And he prayed for a third time in the same way, and then, when he was strengthened in spirit, he said to his disciples, Now I shall soon be given into the hands of worldly men.

CHAPTER XI.

THE FAREWELL DISCOURSE

36. Λέγει αὐτῷ Σίμων Πέτρος, Κύριε, ποῦ ὑπάγεις; ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Ὅπου ὑπάγω, οὐ δύνασαι μοι νῦν ἀκολουθῆσαι· ὕστερον δὲ ἀκολουθήσεις μοι.

37. Λέγει αὐτῷ ὁ Πέτρος, Κύριε, διατί οὐ δύναμαι σοι ἀκολουθῆσαι ἄρτι; τὴν ψυχὴν μου ὑπὲρ σοῦ θήσω·

38. Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Τὴν ψυχὴν σου ὑπὲρ ἐμοῦ θήσεις; ἀμὴν ἀμὴν λέγω σοι, Οὐ μὴ ἀλέκτωρ φωνήσῃ ἕως οὐ ἀπαρνήσῃ με τρίς.

1. Μὴ ταρασσέσθω ὑμῶν ἡ καρδία· πιστεύετε εἰς τὸν Θεόν, καὶ εἰς ἐμὲ πιστεύετε.

John xiii. 36. Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterward.

37. Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.

38. Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

John xiv. 1. Let not your heart be troubled: ye believe in God, believe also in me.

36. And Peter said to Jesus, Whither dost thou go? Jesus replied, Thou wilt not be able to follow me, whither I am going now: but thou wilt follow me later.

37. And Peter said, Why dost thou think that I cannot follow thee now, whither thou goest? I will lay down my life for thee.

38. And Jesus said, Thou sayest that thou wilt lay down thy life for me, but before the cock will crow, thou wilt deny me thrice.

1. Do not trouble yourselves in your hearts. Believe in God, and believe in my teaching.

This discourse is given in John after the holy supper and before the seizing of Jesus, consequently it takes place in the garden of Gethsemane.

The life of Jesus is coming to an end. He knows it, and the disciples know it. The end of the sermon about the one true good and about the life which he led according to this teaching, is this, that the world hates him, and that they want to kill him, as a criminal dangerous to the peace of the nation. Naturally the disciples are

assailed by doubt as to whether the persecution, capital punishment, and hatred of the world are the one true good, the one true life, given by God to men. How are the disciples to be quieted, and their doubts to be destroyed? Shall he say that it is only an accidental misfortune which has befallen Christ? That he and they would be happy on earth, if the evil people were not to blame?

Shall he say, If I and you suffer misfortune here, as the prophets have suffered, we shall be rewarded in the next world, after the resurrection?

Either might have consoled his disciples; but either would be an untruth and a consolation which does not result from the teaching.

And Jesus says neither the one, nor the other, and only explains more clearly than before the meaning of his teaching, of what he calls the true good, the true life; he explains the meaning of human life, not because he thinks so, but because it is such, and there is no other, and this forms the contents of the farewell discourse.

2. Ἐν τῇ οἰκίᾳ τοῦ
πατρὸς μου μοναὶ πολλαὶ
εἰσιν· εἰ δὲ μὴ, εἶπον ἂν
ὑμῖν· πορεύομαι ἐτοιμά-
σαι τόπον ὑμῖν.

John xiv. 2. In my
Father's house are many
mansions.^a If it were
not so, I would have told
you. I go to prepare a
place for you.^b

2. In God's world are
many different lives. If
it were not so, I should
have told you, I go to
prepare a place for you.

(a) These words are most calmly translated by, In my Father's house are many mansions, and this sentence is taken to be a metaphor (which is of no use): the following words, If it were not so, I would have told you, are taken to be a confirmation of the truth, and the speech proceeds, taking the denial to be a confirmation, and in general depriving the first three verses of all sense.

This is what the church says (p. 469):

In my Father's house are many mansions: Evidently an allegorical statement. The picture is taken from the magnificent royal

palaces of the Eastern lands, in which there are many rooms, not only for the kings and heirs to the throne, but also for the royal children which, under the peculiar domestic conditions, are very numerous in the East; or, perhaps, from the temple at Jerusalem, as the Father's house upon earth, in the adjoining structures of which there were also many apartments (mansions). By the picture of this house with the many mansions is meant a certain condition, namely, the condition of the Lord's glory in the glory of his heavenly Father, to the participation in which glory some day will be called the Lord's disciples, to whom this discourse is addressed. This condition of glory will, naturally, appear in a given place, where God manifests his presence and glory in a peculiar manner, and where the Lord Jesus abides in glory with his glorified body, that is, in heaven.

Many mansions : Sufficient to place all of you in them. Not only Peter will follow the Lord, but also all the disciples, and for all there will be sufficient mansions, for there are many of them. The word many does not signify a variety of mansions, as though the Lord indicated several degrees of blessedness in heaven; he only indicates their number (the doctrine of the various degrees of blessedness is based on other passages of the New Testament, for example, on 1 Cor. xv. 39).

If it were not so, I would have told you : A new asseveration that it is really so, that he told them the truth, so that their hearts may not be troubled.

Reuss entirely evades the difficulty, and says this (Vol. VI., p. 279 and 280):

Un *premier* motif de consolation est offert dans la promesse que la séparation entre le maître et les disciples ne durera pas éternellement. A un moment donné, il reviendra les prendre pour les conduire là où il va dès à présent, et où il veut leur préparer une place. Quel est ce moment? La plupart des commentateurs songent à la fin des temps, à l'avènement final de Christ, à la résurrection universelle. Nous ne saurions nous arrêter à cette idée, un texte précédent (Chap. xi. 24) nous ayant déjà fait comprendre qu'au point de vue de la théologie johannique, ce n'est pas là une consolation suffisante. Mais il y a plus. Partout, dans la suite de ce discours, la phrase : *je viendrai*, se rapporte à des faits qui ne sauraient être reculés jusqu'à l'époque de la parousie finale. L'idée d'un intervalle de séparation, à partir de la mort de chaque individu, jusqu'au moment de la parousie et du jugement dernier, est incompatible avec l'esprit

et la tendance des paroles que nous avons sous les yeux, sans compter que la notion d'un jugement dernier est un hors-d'œuvre dans un livre de théologie qui place partout ce qu'on pourrait appeler le jugement, dans le moment même où chaque homme accepte ou rejette le salut offert. Si la foi fait passer l'homme, sur cette terre déjà, de la mort à la vie, à une vie dite éternelle, c'est-à-dire qui ne peut plus être sujette à une interruption, il est évident que la réunion *personnelle* du croyant à Christ, réunion momentanément interrompue par la mort de celui-ci, se fera au moment de la mort de celui-là. (Nous ne confondons point ce qui est dit ici avec ce que nous lirons au v. 18.)

Du reste, ce premier motif de consolation est exposé dans une forme tout à fait populaire. Jésus parle de *demeures*, de *places*, nous pourrions dire de logements, de chambres, qu'il va préparer, retenir, pour les siens, dans le vaste domaine ou palais du Père. Dans cette description figurée, on pourra retenir d'un côté l'assurance que la mort physique ne termine pas l'existence de l'homme (bien que cette assertion tout à fait superflue soit probablement étrangère à la pensée de l'auteur), de l'autre côté, la conviction que l'individualité des fidèles saurés subsistera, ce qui est assez directement indiqué par la pluralité des demeures, bien que l'auteur, peut-être, n'ait pas même songé au panthéisme qu'il combat ici directement. Il n'y a de difficulté que dans la liaison logique des phrases, si bien que les copistes et les éditeurs ont varié le texte pour se tirer d'affaire. Nous admettons que la fin du v. 2: *C'est que* je vais préparer, etc., se rattache au v. 1: Ayez foi en moi, et énonce ainsi ce que nous avons appelé le premier motif de consolation. Mais, par une tournure qui n'a rien d'insolite, l'auteur donne d'avance l'explication qui pourrait être nécessaire au sujet de la *place* à préparer. Il y a donc inversion des éléments de la pensée, au point de vue logique, tandis que la rédaction a conservé les particules comme elles pouvaient se produire dans l'ordre naturel. Pour de pareilles bagatelles on ne devrait pas chercher querelle à un auteur à qui la syntaxe grecque n'est pas trop familière.

And yet these words have a very definite and simple significance. It says, In the house of my Father, that is, in the world of God, ἐν τῇ οἰκίᾳ τοῦ πατρός. The word *μοναί* is only twice used in the Gospel. In the other discourse it says, He who loves me and fulfils my teaching, in him abide *μοναί*, the Father and Jesus. Conse-

quently *μοναί* is the abiding of the spirit, the life of the spirit.

Πολλαί means *many different*, and so these words are not metaphorical, but express a deep thought, which is evolved in what follows.

Jesus says, In God's world the spirit abides in most varied manifestations. We know the manifestation of the spirit in the living man, but I am dying, going out of the life we know of, and my spirit will live somewhere, in some new manifestation; and immediately after this he says that his spirit will live in his disciples.

(b) That is, Christ says directly, Abandon the idea of the place where you will be in bliss after death: there is no such place.

3. Καὶ ἐὰν πορευθῶ καὶ ἐτοιμάσω ὑμῖν τόπον, πάλιν ἔρχομαι καὶ παραλήψομαι ὑμᾶς πρὸς ἐμαυτὸν· ἵνα, ὅπου εἰμι ἐγὼ, καὶ ὑμεῖς ᾔτε.

John xiv. 3. And if I go and prepare a place for you, I will come again, and receive you unto myself;^a that^b where I am, there ye may be also.

3. And if I go and prepare a place, I will come back, and will take you with me, that where I am, you may be also.

4. Καὶ ὅπου ἐγὼ ὑπάγω οἴδατε, καὶ τὴν ὁδὸν οἴδατε.

4. And whither I go ye know, and the way ye know.

4. And whither I go, you know, and you know the way.

5. Λέγει αὐτῷ Θωμᾶς, Κύριε, οὐκ οἶδαμεν ποῦ ὑπάγεις· καὶ πῶς δυνάμεθα τὴν ὁδὸν εἰδέναι;

5. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

5. And Thomas said to him, Sir, we do not know whither thou goest; how can we know the way?

6. Λέγει αὐτῷ ὁ Ἰησοῦς, Ἐγὼ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωὴ. οὐδεὶς ἔρχεται πρὸς τὸν πατέρα, εἰ μὴ δι' ἐμοῦ.

6. Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.^c

6. Jesus said to him, I am the way, the truth, and the life; no one comes to the Father, but by me.

7. Εἰ ἐγνώκειτέ με, καὶ τὸν πατέρα μου ἐγνώκειτε ἂν· καὶ ἂν ἄρτι γινώσκετε αὐτὸν, καὶ ἐωράκατε αὐτόν.

7. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.^d

7. If you know me, you know also the Father, and now you will know him and see him.

8. Λέγει αὐτῷ Φίλιππος, Κύριε, δεῖξον ἡμῖν τὸν πατέρα, καὶ ἀρκεῖ ἡμῖν.

8. Philip saith unto him, Lord, shew us the Father, and it sufficeth us.^e

8. Philip said to him, Sir, show us the Father, and we shall be contented.

9. Λέγει αὐτῷ ὁ Ἰησοῦς, Τοσοῦτον χρόνον

9. Jesus saith unto him, Have I been so

9. And Jesus said to them, I have been so

μεθ' ὑμῶν εἰμι, καὶ οὐκ ἔγνωκάς με, Φίλιππε; ὁ ἑωρακώς ἐμέ ἐώρακε τὸν πατέρα· καὶ πῶς σὺ λέγεις, Δεῖξον ἡμῖν τὸν πατέρα;

10. Οὐ πιστεύεις ὅτι ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ πατήρ ἐν ἐμοί ἐστι; τὰ ῥήματα ἃ ἐγὼ λαλῶ ὑμῖν, ἀπ' ἐμαυτοῦ οὐ λαλῶ; ὁ δὲ πατήρ ὁ ἐν ἐμοί μένων, αὐτὸς ποιεῖ τὰ ἔργα.

11. Πιστεύετε μοι ὅτι ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ πατήρ ἐν ἐμοί ἐστίν· εἰ δὲ μή, διὰ τὰ ἔργα αὐτὰ πιστεύετε μοι.

12. Ἀμὴν ἀμὴν λέγω ὑμῖν, Ὁ πιστεύων εἰς ἐμέ, τὰ ἔργα ἃ ἐγὼ ποιῶ κάκεινος ποιήσει, καὶ μέζονα τούτων ποιήσει· ὅτι ἐγὼ πρὸς τὸν πατέρα μου πορεύομαι.

13. Καὶ ὅτι ἂν αἰτήσητε ἐν τῷ ὀνόματί μου, τοῦτο ποιήσω· ἵνα δοξασθῇ ὁ πατήρ ἐν τῷ υἱῷ.

14. Ἐάν τι αἰτήσητέ ἐν τῷ ὀνόματί μου, ἐγὼ ποιήσω.

15. Ἐὰν ἀγαπᾷτε με, τὰς ἐντολὰς τὰς ἐμὰς τηρήσατε.

16. Καὶ ἐγὼ ἐρωτήσω τὸν πατέρα, καὶ ἄλλον παράκλητον δώσει ὑμῖν, ἵνα μένη μεθ' ὑμῶν εἰς τὸν αἰῶνα,

17. Τὸ πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος οὐ δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτό, οὐδὲ γινώσκει αὐτό· ὑμεῖς δὲ γινώσκετε αὐτό, ὅτι παρ' ὑμῖν μένει, καὶ ἐν ὑμῖν ἔσται.

long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?

10. Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

11. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

12. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.^h

13. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.ⁱ

14. If ye shall ask any thing in my name, I will do it.

15. If ye love me, keep my commandments.

16. And I will pray the Father, and he shall give you another^k Comforter, that he may abide with you for ever;

17. Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you.^j

long a time with you and yet thou dost not understand my teaching, Philip. He who sees me sees the Father; how, then, dost thou say, Show me the Father?

10. Dost thou not comprehend that I am in the Father, and the Father in me? The words which I speak I do not speak of myself: the Father who is in me does the works.

11. Believe in my teaching, that I am in the Father, and the Father in me; or else, by my works will you comprehend my teaching.

12. You know yourselves that he who believes in my teaching will live as well as I, and even better, for I go to my Father.

13. That is, everything which you will wish for according to my teaching, my teaching will give you, so that in the son will the Father be known.

14. And if you ask for anything for the comprehension, my teaching will give it to you.

15. If you love my teaching, keep my commandments.

16. And my teaching will be an intercessor before the Father, and he will give you another protector, who will be with you in life,

17. The spirit of truth, which the world cannot receive, because it does not see it and does not know it. But you know it, because it is with you and in you.

18. Οὐκ ἀφήσω ὑμᾶς ὀρφανοὺς· ἔρχομαι πρὸς ὑμᾶς.

18. I will not leave you comfortless: I will come to you.

18. I will not leave you as orphans: I stay with you.

19. Ἔτι μικρὸν καὶ ὁ κόσμος με οὐκέτι θεωρεῖ, ὑμεῖς δὲ θεωρεῖτέ με· ὅτι ἐγὼ ζῶ, καὶ ὑμεῖς ζήσετε.

19. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

19. A little while longer, and the world will not see me; but you will see me; for my teaching lives, and you will live.

20. Ἐν ἐκείνῃ τῇ ἡμέρᾳ γνώσεσθε ὑμεῖς ὅτι ἐγὼ ἐν τῷ πατρὶ μου, καὶ ὑμεῖς ἐν ἐμοί, καὶ ἐγὼ ἐν ὑμῖν.

20. At that day ye shall know that I am in my Father, and ye in me, and I in you.

20. At that time you will know that I am in the Father, and you in me, and I in you.

21. Ὁ ἔχων τὰς ἐντολάς μου καὶ τηρῶν αὐτάς, ἐκεῖνος ἐστὶν ὁ ἀγαπῶν με· ὁ δὲ ἀγαπῶν με ἀγαπηθήσεται ὑπὸ τοῦ πατρὸς μου· καὶ ἐγὼ ἀγαπήσω αὐτὸν, καὶ ἐμφανίσω αὐτῷ ἐμὰντόν.

21. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

21. He who keeps my commandments and observes them, loves my teaching. And he who loves my teaching, is loved by the Father, and I love him, and will appear to him.

(a) πρὸς ἐμὰντόν is wanting in many texts.

(b) καί means here *besides, above, in addition to*. Jesus says from the very start, Fear nothing, believe in God and in my teaching. What will become of us, how we are going to live after our death, we cannot know. The life in God is very varied and incomprehensible to us. I cannot say, as the lawyers do, that I will go to Abraham and prepare a place for you there, for that would be a lie. This much I can say, that in my life I have shown you what to strive after. Thomas asks, What, then, is the way of life?

(c) That *I* has to be translated by *my teaching*, is proved, not only by the demands of the context, but also by this, that in John viii. 25 Jesus says in reply to the question, Who art thou? I am what I say.

(d) These words signify that Jesus now explains to them in the most intelligible manner possible what he calls the Father.

(e) Philip thus understood the words of Jesus, and

said, Yes, what will make us understand thy teaching will convince us that there is a Father. Let us see him.

(f) It is impossible to see the Father. The Father is visible only in the son.

(g) Here the word πιστεύω may be, indeed, rendered by the word *believe*, but better by the word *grasp*.

(h) He will do in the world more than I, for he will live, while I am dead.

(i) *To do works like me, to live like me* means to *live freely, having everything which you wish*.

(j) καὶ ἐγὼ ἐρωτήσω τὸν πατέρα, and *I will ask the Father*. This expression is translated as though it means that Jesus will ask the Father, and to this verb in the future tense is ascribed the whole quasi-Christian mythology. But it is impossible to understand these words in such a manner.

This is what the church says (p. 479):

I will pray the Father: An humble expression of the Lord's relations to his Father, as the intercessor of the redeemed brethren in the flesh. Marvel not at his saying, I will pray the Father, for he does not pray like a slave; but, in order to assure his disciples that the consoling Spirit will certainly come to them, he condescends to them, and says, I will pray the Father. I will pray, he says, that they may not regard him as an adversary of God, and as speaking for the sake of some other power.

(k) Instead of me, the man, Jesus, my teaching, my spirit.

(l) μένη, in the present; ἔσται is in many texts also in the present. Only from the undefinable meaning which is given to τὸ πνεῦμα τῆς ἀληθείας, *Holy Ghost*, can we understand why these verbs are changed into and translated as futures. This transformation shows why ἐγὼ ἐρωτήσω in the previous verse is of importance. The meaning is that the Father will give you a comforter, the spirit of truth, which is already in you.

One would think that nothing could be simpler and clearer. Jesus, speaking of his death, of his going away, consoles his disciples. He says that besides the life in the flesh there is the life of the spirit in the Father, that the Father is living in every man who does his will, and so, going away from the world, Jesus will live in those who will observe his teaching about the life in the Father. And for those who will keep his teaching he, Jesus, will be the comforter, in the spirit.

This is what the church says (p. 479):

Shall give you another Comforter: Or intercessor, advocate, defender, — a word used only in this speech of the Lord and in the first epistle of John (ii. 1). Saying *another* (that is, besides me), the Lord evidently applies to himself the appellation of comforter, and St. John actually calls him directly by this name; but by this word *another* the Lord distinguishes him from himself, as another person. "Saying another, Christ points to the distinction of the hypostasis; and saying Comforter, to the unity of the essence" (Chrys.). This is the third person of the worshipful Trinity, the Holy Ghost who proceedeth from the Father.

On the word *ἄλλος*, which it is impossible not to use when speaking of Christ as the comforter, but in another form, not in the carnal integument, but in the spirit, on this word they build up a dogma about Jesus and the spirit being one and the same, and yet not one and the same.

This is what Reuss says (Vol. VI., pp. 285 and 286):

Le *troisième* motif de consolation, c'est la promesse de l'assistance du saint esprit. Le saint esprit est désigné ici et dans quelques autres passages (Chap. xiv. 26; xv. 26; xvi. 7) par un nom qui ne se rencontre pas dans les autres livres du Nouveau Testament, mais qui est également appliqué à Jésus (ici même, et 1 Jean ii. 1), et dont il importe de fixer le sens. Le verbe dont dérive le mot de *Paraclet* est fréquemment employé par les auteurs sacrés dans le sens de consoler, exhorter, instruire. Aussi bien ces diverses significations ont-elles été tour à tour proposées pour déterminer la valeur du substantif. Celle qui a prévalu

anciennement, c'est le *consolateur*, ce qui va assez bien avec le présent contexte ; le *docteur* se recommande surtout au v. 26 de notre chapitre ; on l'appliquerait aussi très-facilement aux autres passages de notre livre qui viennent d'être cités. Enfin le passage de l'épître a fait préférer à d'autres traducteurs le mot *défenseur*, dans le sens juridique. L'étymologie et la forme du terme grec nous feront rejeter les deux premières interprétations, et adopter celle par le mot latin *advocatus*, c'est-à-dire quelqu'un qui est appelé pour assister un autre dans une action judiciaire. En examinant bien tous les passages où le mot se trouve, cette dernière expression française paraîtra sans doute la plus acceptable, puisqu'après tout il en faut une qui aille à tous les textes. Celle de *défenseur* ne va nullement à ceux de l'évangile, où les disciples, certes, ne sont pas représentés comme des accusés. L'*assistant* pourra tour à tour, et selon le besoin du moment, conseiller, consoler, instruire ou défendre.

Cet assistant est le saint esprit ; qui est appelé ici l'esprit de vérité, parce que la vérité, qui est essentiellement en Dieu, ne peut arriver à l'homme que par cet intermédiaire ; ce qui se comprendra surtout, si l'on veut se rappeler que la *vérité*, dans la terminologie de notre livre, n'est pas seulement tout ce qui tient à l'illumination de l'intelligence, mais encore tout ce qui se rapporte à la sanctification de la volonté. En général, toutes les forces dont le chrétien a besoin, pour son propre avancement spirituel et pour celui de l'œuvre de Dieu dans le monde, à laquelle il est appelé à travailler, lui viennent de l'esprit saint. A cet égard, on ne saurait assez élargir le cercle de cette notion qui est l'une des plus fondamentales dans la théologie évangélique. En revanche, nous écartons explicitement deux éléments accessoires de cette doctrine, qui ont eu le privilège de préoccuper la théologie officielle presque exclusivement : la thèse de la personnalité du saint esprit (que l'on trouvera traitée au long dans l'*Histoire de la théologie apostolique*, Livre VII., Chap. 12), et celle de l'infailibilité des apôtres, qui est une conception absolument étrangère au Nouveau Testament et d'autant moins nécessaire ici que la promesse s'adresse à tous les chrétiens.

La communication de l'esprit a pour prémisses et conditions : 1° qu'on *voie* et *connaisse* les choses de Dieu, 2° qu'on *garde* les commandements de Christ. L'une comme l'autre condition ne peut être remplie que là où l'on *croit*, c'est-à-dire où l'on est en communion avec le Verbe révélateur, ce qui a été dit maintes fois dans les textes précédents. La séparation du monde et des fidèles, existant déjà pour d'autres causes, se constatera et se consolidera donc encore dans ce nouveau rapport.

Why πνεῦμα τῆς ἀληθείας means a Holy Ghost, when it says directly that this paraclete, that is, the advocate, is the spirit of truth and also the teaching of Jesus, in which there is one way, truth, and life, remains completely incomprehensible. There are church interpretations which it is possible to reject, because they are based on some false foundation; but this is one of those interpretations which cannot be overthrown, as it is impossible to understand on what it is based.

22. Λέγει αὐτῷ Ἰούδας, οὐχ ὁ Ἰσκαριώτης, Κύριε, τί γέγονεν ὅτι ἡμῖν μέλλεις ἐμφανίζειν σεαυτὸν, καὶ οὐχὶ τῷ κόσμῳ;

23. Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ, Ἐάν τις ἀγαπᾷ με, τὸν λόγον μου τηρήσει, καὶ ὁ πατήρ μου ἀγαπήσει αὐτὸν, καὶ πρὸς αὐτὸν ἐλευσόμεθα, καὶ μονήν παρ' αὐτῷ ποιήσομεν.

24. Ὁ μὴ ἀγαπῶν με τοὺς λόγους μου οὐ τηρεῖ· καὶ ὁ λόγος ὃν ἀκούετε οὐκ ἔστιν ἐμὸς, ἀλλὰ τοῦ πέψαντός με πατρός.

John xiv. 22. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

23. Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.^a

24. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

22. And Judas, not Iscariot, said to him, Why, sir, dost thou want to manifest thyself to us, and not to all?

23. And Jesus replied to him, He who loves me, fulfils my teaching; and my Father will love him, and we shall come to him, and shall abide in him.

24. He who does not love me, does not keep my words. My word is not mine, but the Father's who has sent me.

(α) μονήν παρ' αὐτῷ ποιήσομεν, *will make our abode in him*. There are different abodes in the Father's house: the abode in the human life, and in God. Jesus, upon going to the Father, says that he will come outside his carnal integument to be a comforter and to live in the soul of him who will fulfil his teaching.

In reply to Judas's question why he will not appear to all, Jesus says that he can appear only to those who love him and, loving him, fulfil his teaching.

In this place Jesus rejects outright, as in many other places, the crude conception of the resurrection. He says

of his spirit that it will appear to him who will love it and will keep the commandments. Only in this sense will Jesus not die, and make his appearance. And he will not appear alone, but with his Father, and will take up his abode in the soul of him who will love him.

25. Ταῦτα λελάληκα ὑμῖν παρ' ὑμῖν μένων·

John xiv. 25. These things have I spoken unto you, being yet present with you.

25. This did I say, while I was still with you.

26. Ὁ δὲ παράκλητος, τὸ Πνεῦμα τὸ Ἅγιον ὃ πέμψει ὁ πατὴρ ἐν τῷ ὀνόματί μου, ἐκεῖνος ὑμᾶς διδάξει πάντα, καὶ ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν.

26. But the Comforter, which is the Holy Ghost,^a whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

26. And the intercessor, whom the Father will send in my place, will teach you everything, and will remind you of everything which I told you.

27. Εἰρήνην ἀφήμι ὑμῖν, εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν· οὐ καθὼς ὁ κόσμος δίδωσιν, ἐγὼ δίδωμι ὑμῖν. μὴ ταραστέσθω ὑμῶν ἡ καρδία, μηδὲ δειλιάτω.

27. Peace^b I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

27. I will leave you restfulness; not such as men give do I give you: let not your heart be troubled, and do not lose courage.

28. Ἐκούσατε ὅτι ἐγὼ εἶπον ὑμῖν, Ὑπάγω καὶ ἔρχομαι πρὸς ὑμᾶς. εἰ ἠγαπήτέ με, ἐχάρητε ἂν ὅτι εἶπον, Πορεύομαι πρὸς τὸν πατέρα· ὅτι ὁ πατήρ μου μέζων μου ἐστί.

28. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.

28. You have heard me say to you: I go away, and come to you. If you love me, you must rejoice, for I told you, I unite with the Father, for the Father is greater than I.

(a) In many texts *Holy Ghost* is wanting. Jesus says, I, being a man, like you, cannot say everything, but the spirit of truth, which is from the Father, will be in you: it will tell.

(b) *εἰρήνη* must not be translated by *peace*, as in Luke, Did not bring peace on earth, but by *restfulness*, which the knowledge of the truth gives. Why Reuss translates and the church explains it as, I bid you farewell, would be unintelligible, if everything which precedes were intelligible. The translation is only a way out of a difficulty. It is necessary in one way or other to translate

the words which make no definite sense, and they are translated as though the whole discourse were a useless jumble of words.

The discourse began with this, that they ought not to be troubled by his death. In the middle of the discourse we get an explanation why it is said that he will unite with the Father, and that the Father lives in those who love him and therefore do the will of his Father: for he, Jesus, though not living carnally, will live with his Father in the soul of him who will fulfil his teaching about the filial relation to God. At the end of the discourse he says, And so you must not only refrain from being grieved by my death, but must also be completely at rest, for, if you will fulfil my teaching, you will be, not with me alone, but with me and the Father, who will be in you.

29. Καὶ νῦν εἶρηκα ὑμῖν πρὶν γενέσθαι· ἵνα, ὅταν γένηται, πιστεύσητε·

John xiv. 29. And now I have told you before it come to pass,^a that, when it is come to pass, ye might believe.

29. I have told you before it has happened, and I tell you now, that you may believe when it happens.

30. Οὐκ ἔτι πολλὰ λαλήσω μεθ' ὑμῶν· ἔρχεται γὰρ ὁ τοῦ κόσμου τούτου ἄρχων, καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδέν·

30. Hereafter I will not talk much with you: for the prince of this world^b cometh, and hath nothing in me.^c

30. I have but a little while to talk with you, for the power of this world is near; but in me it has nothing.

31. Ἀλλ' ἵνα γινῶ ὁ κόσμος ὅτι ἀγαπῶ τὸν πατέρα, καὶ καθὼς ἐνετείλατό μοι ὁ πατήρ, οὕτω ποιῶ. ἐγείρεσθε, ἀγωμεν ἐντεῦθεν.

31. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

31. But that the world may know that I love the Father; and as the Father commanded me, so I do. Awaken, and let us go out of this world.

(a) That is, my death.

(b) Death.

(c) Nothing subservient to it.

The last profound words, which so clearly flow from what precedes and weld with what follows, are not

understood at all. What they refer to is that some one is coming, and Jesus tells his disciples to go away from the place where they are. Jesus says that life is in the comprehension, and not in the flesh, and so he cannot die. And, concluding his speech, he says, Death is coming, but in me there is nothing left which comes under its dominion. And that the world may know that the true life is the life in the comprehension, in the doing of the will of the Father, awaken all from the carnal life and come out of it, out of the care for the life of the world. These words conclude the first part of the discourse, and form the introduction to the second, in which Jesus answers Philip's question, Show us the Father. This first part of the discourse, the whole fourteenth chapter, is an exposition of what is the visible, carnal death. Jesus says that with God (in the house of the Father) there are many different manifestations of life, and that he, dying carnally, unites with the Father, and will return to them as their consoler,—the spirit of truth. And so, if they live in the Father, they must not grieve, nor fear, but only rejoice at his uniting with the Father, for he unites with them. Even now he feels himself liberated from death, and he admonishes them to awaken likewise and liberate themselves from death.

1. Ἐγὼ εἰμι ἡ ἀμπελος ἡ ἀληθινή, καὶ ὁ πατήρ μου ὁ γεωργὸς ἐστὶ.

2. Πᾶν κλῆμα ἐν ἐμοὶ μὴ φέρον καρπὸν, αἶρει αὐτό· καὶ πᾶν τὸ καρπὸν φέρον, καθαίρει αὐτό, ἵνα πλείονα καρπὸν φέρῃ.

3. Ἡδὴ ὑμεῖς καθαροὶ ἐστε, διὰ τὸν λόγον ὃν λελάληκα ὑμῖν.

4. Μένετε ἐν ἐμοί, καὶ γὰρ ἐν ὑμῖν. καθὼς τὸ κλῆμα οὐ δύναται καρπὸν φέρειν ἂν ἐαυτοῦ, ἐὰν

John xv. 1. I am the true vine, and my Father is the husbandman.

2. Every branch in me that beareth not fruit, he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

3. Now ye are clean through the word which I have spoken unto you.

4. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine: no more can

1. The comprehension is the true root, and my Father is my gardener.

2. Every shoot in the comprehension, which bears no fruit, is cut off; and every shoot which bears fruit is cleaned, that it may bring forth more fruit.

3. You are already cleaned by the teaching which I have taught you.

4. Abide in the comprehension, and the comprehension in you. And as a shoot cannot bring forth fruit of it-

μη μελνῇ ἐν τῇ ἀμπέλῳ·
οὕτως οὐδὲ ὑμεῖς, ἐὰν μη
ἐν ἐμοὶ μελνῆτε.

5. Ἐγὼ εἰμι ἡ ἀμπε-
λος, ὑμεῖς τὰ κλήματα.
ὁ μένων ἐν ἐμοί, καὶ γὰρ
ἐν αὐτῷ, οὗτος φέρει
καρπὸν πολὺν· ὅτι χωρὶς
ἐμοῦ οὐ δύνασθε ποιεῖν
οὐδέν.

6. Ἐὰν μή τις μελνῇ
ἐν ἐμοί, ἐβλήθη ἔξω ὡς
τὸ κλῆμα, καὶ ἐξηράνθη,
καὶ συνάγουσιν αὐτὰ καὶ
εἰς πῦρ βάλλουσι, καὶ
καίεται.

7. Ἐὰν μελνῆτε ἐν
ἐμοί, καὶ τὰ ῥήματά μου
ἐν ὑμῖν μελνῇ, ὃ ἐὰν θέ-
λητε αἰτήσεσθε, καὶ γε-
νήσεται ὑμῖν.

8. Ἐν τούτῳ ἐδοξάσθη
ὁ πατήρ μου, ἵνα καρπὸν
πολὺν φέρητε· καὶ γενή-
σεσθε ἐμοὶ μαθηταί.

ye, except ye abide in
me.

5. I am the vine, ye
are the branches: He
that abideth in me, and
I in him, the same
bringeth forth much
fruit: for without me
ye can do nothing.

6. If a man abide not
in me, he is cast forth
as a branch, and is
withered; and men
gather them, and cast
them into the fire, and
they are burned.^b

7. If ye abide in me,
and my words abide in
you, ye shall ask what
ye will, and it shall be
done unto you.

8. Herein is my Father
glorified, that ye bear
much fruit; so shall ye
be my disciples.

self, if it is not on the
root, so are you, if you
do not abide in the com-
prehension.

5. The comprehension
is the root, you are the
shoots. He who is in
the comprehension, and
the comprehension in
him, bears much fruit,
so that nothing can be
done without the com-
prehension.

6. He who does not
live in the comprehen-
sion is cut off like a
shoot, and withers; and
men gather them into
heaps, and burn them.

7. If you will abide in
the comprehension, and
my words will abide in
you, ask whatever you
wish, and it will be done
to you.

8. For in this is the
decision of my Father,
that you should bear
fruit; and then you are
my disciples.

(a) *I* has to be translated here by *comprehension*, in order that what follows may be clear.

(b) The same idea in the parable of the tares, of the husbandman who cleans his threshing-floor.

The Father decided that only in the comprehension can men bear fruit, that is, live fruitfully, that is, eternally, and receive everything they desire, that is, be satisfied. The one true life is the life in the comprehension: it alone bears fruit and is not destroyed. As a branch can live only on the root, so only on the comprehension can there be life. The root of the life of men is the comprehension, as expressed by Jesus. Outside of it there is no life. He who does not live on the root is cut off and perishes. Only when you will be one with me and will fulfil my commandments, will you live, and

only then, in the name of the true life, will everything you ask for be given to you, for God the Father has determined that only the wishes which are based on the comprehension of men can be fulfilled. Only by living in the spirit is man free and always satisfied. Only he is my disciple.

9. Καθὼς ἠγάπησέ με ὁ πατήρ, κἀγὼ ἠγάπησα ὑμᾶς· μέινετε ἐν τῇ ἀγάπῃ τῇ ἐμῇ.

John xv. 9. As the Father hath loved me, so have I loved you: continue ye in my love.^a

9. As the Father has loved me, so I loved you. Live by my love.

10. Ἐὰν τὰς ἐντολάς μου τηρήσητε, μενεῖτε ἐν τῇ ἀγάπῃ μου· καθὼς ἐγὼ τὰς ἐντολάς τοῦ πατρὸς μου τηρήρηκα, καὶ μένω αὐτοῦ ἐν τῇ ἀγάπῃ.

10. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.^b

10. If you keep my commandments, you live by my love. Even so I have kept my Father's commandments, and live by his love.

11. Ταῦτα λελάληκα ὑμῖν, ἵνα ἡ χαρὰ ἣ ἐμὴ ἐν ὑμῖν μέινῃ, καὶ ἡ χαρὰ ὑμῶν πληρωθῇ.

11. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

11. This I have told you that my blessedness might remain in you, and that your blessedness might be fulfilled.

12. Αὕτη ἐστὶν ἡ ἐντολὴ ἣ ἐμὴ, ἵνα ἀγαπᾶτε ἀλλήλους, καθὼς ἠγάπησα ὑμᾶς.

12. This is my commandment, That ye love one another, as I have loved you.^c

12. My commandment is that you should love one another, as I have loved you.

(a) The following seven verses are nothing but an elucidation of the parable of the root. Verse 16, which says that you will bear fruit, points to this. Verses 9 and 10, where the same expressions *μείνате ἐν* are repeated, are only an explanation of Verses 4–6, where it says that only that shoot will bring forth fruit, which *μείνῃ ἐν τῇ ἀμπέλῳ*. Jesus says, The Father, the gardener, has loved me, the root, and I have loved you, the shoots on me, and you live by this love, and act with the same love toward all the shoots on you.

(b) The present life consists only in love. It proceeds from love and is continued through love.

(c) Jesus said before that his commandment is the love for one another; but now, making use of the comparison

of the vine, he explains why it is so. He says that the beginning of life is the love of the Father. The Father loving the world, gave his son, the comprehension, to it. Jesus calls himself the comprehension, and says that the comprehension is love.

13. Μεῖζονα ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα τις τὴν ψυχὴν αὐτοῦ θῇ ὑπὲρ τῶν φίλων αὐτοῦ.

14. Ὑμεῖς φίλοι μου ἐστέ, ἐὰν ποιῇτε ὅσα ἐγὼ ἐντέλλομαι ὑμῖν.

15. Οὐκέτι ὑμᾶς λέγω δούλους, ὅτι ὁ δούλος οὐκ οἶδε τί ποιεῖ αὐτοῦ ὁ κύριος· ὑμᾶς δὲ ἐρρηκα φίλους, ὅτι πάντα ἃ ἤκουσα παρὰ τοῦ πατρὸς μου ἐγνώρισα ὑμῖν.

16. Οὐχ ὑμεῖς με ἐξελέξασθε, ἀλλ' ἐγὼ ἐξελέξαμην ὑμᾶς, καὶ ἔθηκα ὑμᾶς, ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φέριητε, καὶ ὁ καρπὸς ὑμῶν μένη· ἵνα ὅ τι ἂν αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου, δῶ ὑμῖν.

17. Ταῦτα ἐντέλλομαι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους.

John xv. 13. Greater love hath no man than this, that a man lay down his life for his friends.^a

14. Ye are my friends, if ye do whatsoever I command you.

15. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.^b

16. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

17. These things I command you, that ye love one another.

13. The truest love is to lay down one's life for those one loves.

14. You are loved by me, if you do what I command you.

15. I do not regard you as slaves, for the slave does not know what the master does; but I regard you as friends, for I have explained to you everything which I know from my Father.

16. You (the shoots) have not chosen me, but I have sent you forth and placed you in such a way that you can grow and bring forth fruit, and that your fruit may remain, that whatever you may ask of the Father, living by me, he may give you.

17. This I command you, Love one another.

(a) As Jesus did in respect to Judas.

(b) Jesus says that he does not command, but that he explains everything which he knows, that life is the work of the Father's love, and so life is love.

In this chapter, Verses 1-17, we really find the answer to Philip's request, Show us the Father, and that awakening from the carnal life, to which Jesus calls men at the end of the previous chapter. Jesus says that the Father is that invisible gardener who cleans the root and

the shoots which bear fruit. But the life of the shoots is the comprehension. It is the same thought as in the parables of the sower and the talents. But here Jesus says also what was said in the discourse with Nicodemus. He says that the source of this life is love. The Father loves those shoots, or does good to those shoots, which bring forth fruit. Even so the root does good, feeding the shoots which bring forth fruit. But to bear fruit means to keep the commandments, the will of the Father. And the will of the Father is that the root should love, foster, feed the shoots. Consequently, to bring forth fruit means to do good, to love. And so the commandment of both the Father and Jesus is to love one another, to do one another good. Here we find expressed in the name of Jesus what was said in the introduction, in the first chapter of John: No man knows God. God gave in the beginning his son, the comprehension, to the world, and everything living, life, is only the comprehension. If it were not for this action of God, there would be no life. Everything we love is life; everything we do not love, which we fear, is death. Consequently, the gift of life is the gift of good. The gift of good we understand as a fruit of love. If the cause of life is love, then by returning to the cause we return to the one, true life.

In order that we may the more clearly understand this conception of life by Jesus, we must oppose to it the customary comprehension of life. The customary comprehension is like this: Ever since I know myself I live, and I know nothing but my earthly life with all its joys and sorrows. Life and joys are good, and death and sufferings are bad. I will make use of the joys and of life, and will avoid sufferings and death. Life is good; death is not only bad, but even senseless. I live and know no other good than life. Wherefore, then, is death? Life there must be,—it is mine, I have a right to it. Death is something foreign to me, some violence from

without. I live according to my right, lawfully, rationally, well; and what is illegal, stupid, cruel, is that someone is taking this life from me. It would have been better if it had not been given to me, since it is taken from me so cruelly.

Such is the customary comprehension of life, in the place of which Christ furnishes another. He does not justify death, does not do what the false religions do, does not try to assure people that after the carnal death something particular will take place. He says, You must direct your thought to this, that your life is not only not a natural phenomenon, but the most remarkable miracle that can exist and one that must have some explanation. Your false view and your terror before death are due to this, that you take the most remarkable miracle, the consequence of something, for a natural, fundamental phenomenon. You speak that remarkable absurdity that the most miraculous thing on earth, your momentary life after an eternity of death and before just such an eternity, is a most simple, lawful, comprehensible phenomenon. Naturally death will after this appear incomprehensible to you. He says, On the contrary, it is not death, the absence of life, in which you were, not eternity, which is incomprehensible to you, but life, and we must understand it in some manner. Or else you are like labourers in somebody else's garden, and like children of the labourers, born in somebody else's garden, who for some reason imagine that the garden with the apple-trees and wells and houses came of itself and belongs to you. Naturally you will be surprised, when the master comes and demands an account of you or drives you away.

Jesus says, You, men, remember first of all that you did not exist before and would not exist if it were not for something. But you imagine that you have been living eternally, appeared of your own will. You imagined this, and thus imagined an untruth, and so it seems so cruel and

stupid to you, when you are driven out; but this seems so cruel to you only because you have not considered what your life is and whence it comes. Remember, that you were not before, that you did not live, that is, there was with you what you are most afraid of, what you call evil, — you were in death. Something brought you out of this condition, something gave you the highest good. So understand this something, and turn to it, and ask yourselves what this something is which gave you the highest good. Judging by yourselves, you know that the good is given only through love, or else you do not understand the good. Now who loves you and gave you this good? Something or somebody did it. Whatever it may be that did it, what did it is stronger than you, and in it is all your life. So can we not in some way unite with this principle? And here Jesus teaches that this principle gave the good, and so is love. And this principle is in us, as love, and, by giving ourselves over to this principle, we live and do not die.

Ep. of John iv. 7. Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God.

8. He that loveth not, knoweth not God; for God is love.

11. Beloved, if God so loved us, we ought also to love one another.

12. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

20. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

18. *Εἰ ὁ κόσμος ὑμᾶς μισεῖ, γινώσκετε ὅτι ἐμὲ πρῶτον ὑμῶν μεμίσηκεν.*

19. *Εἰ ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἀντὶ τοῦ ἰδίου ἐφίλει· ὅτι δὲ ἐκ τοῦ κόσμου οὐκ ἐστὲ, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς ἐκ*

John. xiv. 18. If the world hate you, ye know that it hated me before it hated you.

19. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world,

18. If the world hates you, know that it hated me before, and still hates me.

19. If you were of the world, the world would love its own; but you are not of the world, for I have separated you from the world, and so

τοῦ κόσμου, διὰ τοῦτο
μισεῖ ὑμᾶς ὁ κόσμος.

20. Μνημονεύετε τοῦ
λόγου οὗ ἐγὼ εἶπον ὑμῖν,
Οὐκ ἔστι δοῦλος μείζων
τοῦ κυρίου αὐτοῦ. εἰ ἐμέ
ἐδίωξαν, καὶ ὑμᾶς διώξου-
σιν· εἰ τὸν λόγον μου
ἐτήρησαν, καὶ τὸν ὑμέτε-
ρον τηρήσουσιν.

21. Ἀλλὰ ταῦτα
πάντα ποιήσουσιν ὑμῖν
διὰ τὸ ὄνομά μου, ὅτι οὐκ
οἶδασιν τὸν πέμψαντά με.

therefore the world
hateth you.

20. Remember the
word that I said unto
you, The servant is not
greater than his lord.
If they have persecuted
me, they will also perse-
cute you; if they have
kept my saying, they
will keep yours also.

21. But all these things
will they do unto you
for my name's sake, be-
cause they know not
him that sent me.

the whole world hates
you.

20. Remember the
words which I told you,
The slave is not greater
than his master. If they
have persecuted me,
they will persecute you
also. If you keep my
word, they will keep
yours also.

21. But all this they
will do to you for my
comprehension, for they
do not know him that
sent me.

Jesus says that we must marvel at the malice of people. This malice is directed against the good. If people do not love the good, how can they love the servants of the good?

22. Εἰ μὴ ἦλθον καὶ
ἐλάλησα αὐτοῖς, ἁμαρ-
τίαν οὐκ εἶχον· νῦν δὲ
πρόφασιν οὐκ ἔχουσι
περὶ τῆς ἁμαρτίας αὐτῶν.

23. Ὁ ἐμέ μισῶν καὶ
τὸν πατέρα μου μισεῖ.

24. Εἰ τὰ ἔργα μὴ
ἐποίησα ἐν αὐτοῖς, ἃ οὐ-
δεὶς ἄλλος πεποίηκεν,
ἁμαρτίαν οὐκ εἶχον· νῦν
δὲ καὶ ἐωράκασιν, καὶ με-
μισήκασιν καὶ ἐμέ καὶ τὸν
πατέρα μου.

25. Ἀλλ' ἵνα πλη-
ρωθῇ ὁ λόγος ὁ γεγραμ-
μένος ἐν τῷ νόμῳ αὐτῶν,
"Ὅτι ἐμίσησάν με ὡ-
ρπάν."

John xv. 22. If I had
not come and spoken
unto them, they had not
had sin; but now they
have no cloak for their
sin.

23. He that hateth me
hateth my Father also.

24. If I had not done
among them the works
which none other man
did, they had not had
sin: but now have they
both seen and hated both
me and my Father.

25. But this cometh to
pass, that the word
might be fulfilled that
is written in their law,
They hated me without
a cause.

22. If I had not come
and spoken to them,
their errors would not
be apparent to them;
but now they have no
excuse for their error.

23. He who does not
love my teaching does
not love my Father also.

24. If I had not lived
among them as no other
man lived before, their
error would not be ap-
parent to them; but now
they have seen, and hate
both me and the Father.

25. Thus the word has
come to pass, that is
written in their law,
They hated me without
a cause.

Jesus explains that the men of darkness must hate the men of light, even because the light will show the errors of the men of darkness. Remarkable are here the words, In their law; if we need any confirmation of the fact that Jesus rejected the law of Moses, these words certainly prove it.

26. Ὅταν δὲ ἔλθῃ ὁ παράκλητος, ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρὸς, τὸ Πνεῦμα τῆς ἀληθείας ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται, ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ.

27. Καὶ ὑμεῖς δὲ μαρτυρεῖτε, ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἔστε.

1. Ταῦτα λελάληκα ὑμῖν, ἵνα μὴ σκανδαλισθῆτε.

2. Ἀποσυναγώγους ποιήσουσιν ὑμᾶς· ἀλλ' ἔρχεται ὥρα, ἵνα πᾶς ὁ ἀποκτείνας ὑμᾶς δόξῃ λατρεῖν προσφέρειν τῷ Θεῷ.

3. Καὶ ταῦτα ποιήσουσιν ὑμῖν, ὅτι οὐκ ἔγνωσαν τὸν πατέρα οὐδὲ ἐμέ.

4. Ἀλλὰ ταῦτα λελάληκα ὑμῖν, ἵνα, ὅταν ἔλθῃ ἡ ὥρα, μνημονεύητε αὐτῶν, ὅτι ἐγὼ εἶπον ὑμῖν· ταῦτα δὲ ὑμῖν ἐξ ἀρχῆς οὐκ εἶπον, ὅτι μεθ' ὑμῶν ἤμην.

John xv. 26. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father,^a he shall testify of me:

27. And ye also shall bear witness, because ye have been with me from the beginning.

John xvi. 1. These things have I spoken unto you, that ye should not be offended.

2. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.

3. And these things will they do unto you, because they have not known the Father, nor me.

4. But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

26. When the intercessor comes, whom I will send you from the Father, the spirit of truth, he will confirm my teaching.

27. And you will confirm that you are by principle with me.

1. This I have told you that you should not be offended.

2. They will put you out of the assemblies. Nay, the time comes when every one who kills you will think that he is working for God.

3. All this will they do, because they have known neither the Father, nor my teaching.

4. But I told you this, that when the time comes you may remember what I told you. In the beginning I did not tell you this, because I was with you.

(a) The words, Which proceedeth from the Father, are interpolated and are not found in many texts.

Men must hate the light, but the spirit of truth will show the justice of the teaching of Jesus, and you, the disciples, will also show that this teaching is natural to men.

Remember, he says, that men hate the good, because they do not know the Father and the comprehension, and so they cannot help hating you. Their hating you is one of the signs that you have remained true to me. You are blessed when they drive you in my name. Men are not to blame,—it must be so, and you must remember it. As long as I was with you, I could explain it to you;

but soon I will not be with you, and then you must not be offended. You will be put out from worshipping and they will beat you, assuring people that they are doing it for God's sake; but do not be troubled, and remember that I told you so.

5. Νῦν δὲ ὑπάγω πρὸς τὸν πέμψαντά με, καὶ οὐδεὶς ἐξ ὑμῶν ἐρωτᾷ με, Ποῦ ὑπάγεις;

6. Ἀλλ' ὅτι ταῦτα λελάληκα ὑμῖν, ἡ λύπη πεπλήρωκεν ὑμῶν τὴν καρδίαν.

7. Ἀλλ' ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν, συμφέρεῖ ὑμῖν ἵνα ἐγὼ ἀπέλθω. ἔάν γὰρ μὴ ἀπέλθω, ὁ παράκλητος οὐκ ἐλεύσεται πρὸς ὑμᾶς· ἐάν δὲ πορευθῶ, πέμψω αὐτὸν πρὸς ὑμᾶς.

8. Καὶ ἐλθὼν ἐκεῖνος ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως.

9. Περὶ ἁμαρτίας μὲν, ὅτι οὐ πιστεύουσιν εἰς ἐμέ.

10. Περὶ δικαιοσύνης δὲ, ὅτι πρὸς τὸν πατέρα μου ὑπάγω, καὶ οὐκ ἔτι θεωρεῖτέ με.

11. Περὶ δὲ κρίσεως, ὅτι ὁ ἄρχων τοῦ κόσμου τούτου κέκριται.

12. Ἔτι πολλὰ ἔχω λέγειν ὑμῖν, ἀλλ' οὐ δύνασθε βαστάζειν ἄρτι.

13. Ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ Πνεῦμα τῆς ἀληθείας, ὁδηγήσει ὑμᾶς εἰς πᾶσαν τὴν ἀλήθειαν· οὐ γὰρ λαλήσει ἀφ' ἐαυτοῦ, ἀλλ' ὅσα ἂν ἀκούσῃ λαλήσει, καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν.

John xvi. 5. But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?^a

6. But because I have said these things unto you, sorrow hath filled your heart.

7. Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

8. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

9. Of sin, because they believe not on me;

10. Of righteousness, because I go to my Father, and ye see me no more;

11. Of judgment, because the prince of this world^b is judged.

12. I have yet many things to say unto you, but ye cannot bear them now.

13. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.^c

5. Now I go away to him who sent me, and nobody asks me, Whither dost thou go?

6. But when I have said these things to you, sorrow has filled your heart.

7. But I tell you the truth: it is useful for you that I go away. If I do not go away, the intercessor will not come to you; but if I go away, he will come to you.

8. He will come, and there will appear for men error, and righteousness, and condemnation.

9. The error is, that they have not believed in my teaching.

10. The righteousness is in this, that I lead to the Father, and that they have not understood my teaching.

11. And the condemnation is in this, that death is condemned.

12. Though I should like to tell you many things now, you cannot understand them.

13. But when the spirit of truth comes, he will show you the path to all truth; for he will not speak of himself; but whatever he will hear, that he will speak, and announce to you in any case.

14. Ἐκεῖνος ἐμέ δοξάσει, ὅτι ἐκ τοῦ ἐμοῦ λήψεται, καὶ ἀναγγελεῖ ὑμῖν.

15. Πάντα ὅσα ἔχει ὁ πατήρ, ἐμά ἐστι διὰ τοῦτο εἶπον, ὅτι ἐκ τοῦ ἐμοῦ λήψεται, καὶ ἀναγγελεῖ ὑμῖν.

14. He shall glorify me: for he shall receive of mine, and shall shew it unto you.

15. All things that the Father hath^d are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

14. He will judge just as I do, for he will take of mine, and will announce it.

15. All that the Father is, is mine; therefore I said that he will take of mine, and will announce it to you.

(a) Before this (John xiv. 5) Thomas said that we cannot know the way. Jesus showed him the way of suffering, and now no one asks about the path.

(b) *The prince of the world means death.*

(c) *ἐρχόμενα, the going, the subsequent events.*

(d) ἔχω I translate by *to be, to mean.*

Verses 48 of Chapter XV. to 16 of Chapter XVI. of John form the third part of the discourse.

In the first Jesus says what death means to him. He says that he will not die, but will live as the comprehension in those who fulfil his teaching. In the second part he speaks of what the Father and what the comprehension are, and that the commandment of the Father and the comprehension is to love one another. Now, in the third part, Jesus says that this comprehension is not accepted by the world and will not at once be accepted by the world, and that he will be persecuted, and that it cannot be otherwise. And so he shows them the way to the Father, and they are grieved; but he tells them the truth, — there is no other comforter than truth, — that he himself, Jesus, as the spirit of truth, will live in those who are chosen. It is better for you that I should die, and that the spirit of truth should come. This spirit of truth will convince the world that the truth is only in the filial relation to the Father, that the flesh is powerless. Even though I have something to say, I cannot do so, but the spirit of truth (I myself in the spirit) will reveal every-

thing to you, and will reveal to you in all circumstances of life. He will not tell you anything new, but the same as I tell you, — of your filial relation to God.

16. Μικρόν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρόν καὶ ὤψεσθέ με, ὅτι ἐγὼ ὑπάγω πρὸς τὸν πατέρα.

John xvi. 16. A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.

16. At times you will not see me for a little while; and again you will see me for a little while, because I shall go to the Father.

17. Εἶπον οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλους, Τί ἐστι τοῦτο δὲ λέγει ἡμῖν, Μικρόν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρόν καὶ ὤψεσθέ με; καὶ, "Ὅτι ἐγὼ ὑπάγω πρὸς τὸν πατέρα;

17. Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?

17. And the disciples said among themselves, What does this mean which he says, You will not see me, and again you will see me, because I go to the Father?

18. Ἐλεγον οὖν, Τοῦτο τί ἐστιν δὲ λέγει, τὸ μικρόν; οὐκ οἶδμεν τί λαλεῖ.

18. They said therefore, What is this that he saith, A little while? we cannot tell what he saith.

18. And they said, What does this mean, It will be, it will not be? We do not know what he says.

19. Ἐγὼ οὖν ὁ Ἰησοῦς ὅτι ἤθελον αὐτὸν ἐρωτᾶν, καὶ εἶπεν αὐτοῖς, Περὶ τούτου ζητεῖτε μετ' ἀλλήλων, ὅτι εἶπον, Μικρόν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρόν καὶ ὤψεσθέ με;

19. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me?

19. Jesus saw that they wanted to ask him, and said to them, You are trying to make out what I said, You will not see me, and again you will see me.

20. Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι κλαύσετε καὶ θρηνήσετε ὑμεῖς, ὁ δὲ κόσμος χαρήσεται ὑμεῖς δὲ λυπηθήσεσθε, ἀλλ' ἡ λύπη ὑμῶν εἰς χαρὰν γενήσεται.

20. Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy.^a

20. You know yourselves that you will weep and lament, but the world will rejoice; you will be sorrowful, but your sorrow will be turned into joy.

21. Ἡ γυνὴ ὅταν τίκῃ, λύπην ἔχει, ὅτι ἦλθεν ἡ ὥρα αὐτῆς· ὅταν δὲ γεννήσῃ τὸ παιδίον, οὐκ ἔτι μνημονεύει τῆς θλίψεως, διὰ τὴν χαρὰν, ὅτι ἐγεννήθη ἄνθρωπος εἰς τὸν κόσμον.

21. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

21. A woman when she is in child labour is sorrowful, when her hour has come; but as soon as the child is born, she does not remember the pains for joy that a man is born into the world.

22. Καὶ ὑμεῖς οὖν λύπην μὲν νῦν ἔχετε· πάλιν δὲ ὀφθαλμοὶ ὑμῶν, καὶ χα-

22. And ye now therefore have sorrow; but I will see you again, and your heart shall rejoice,

22. And so you will have sorrow; but I will see you again, and your heart will rejoice, and

ρήσεται ὑμῶν ἡ καρδία, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς αἶρει ἀφ' ὑμῶν.

23. Καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμεὶ οὐκ ἐρωτήσετε οὐδέν. Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ὅσα ἂν αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου, δώσει ὑμῖν.

24. Ἔως ἄρτι οὐκ ᾔτησατε οὐδέν ἐν τῷ ὀνόματί μου· αἰτεῖτε, καὶ λήψετε, ἵνα ἡ χαρὰ ὑμῶν ᾖ πεπληρωμένη.

25. Ταῦτα ἐν παροιμίαις λελάληκα ὑμῖν· ἀλλ' ἔρχεται ὥρα ὅτε οὐκ ἔτι ἐν παροιμίαις λαλήσω ὑμῖν, ἀλλὰ παρρησίᾳ περὶ τοῦ πατρὸς ἀναγγελῶ ὑμῖν.

26. Ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὀνόματί μου αἰτήσεσθε· καὶ οὐ λέγω ὑμῖν ὅτι ἐγὼ ἐρωτήσω τὸν πατέρα περὶ ὑμῶν.

27. Αὐτὸς γὰρ ὁ πατήρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμεὶ πεφιλήκατε, καὶ πεπιστεύκατε ὅτι ἐγὼ παρὰ τοῦ Θεοῦ ἐξῆλθον.

28. Ἐξῆλθον παρὰ τοῦ πατρὸς, καὶ ἐλήλυθα εἰς τὸν κόσμον· πάλιν ἀφίημι τὸν κόσμον, καὶ πορεύομαι πρὸς τὸν πατέρα.

29. Λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, Ἴδε νῦν παρρησίᾳ λαλεῖς, καὶ παροιμίαν οὐδεμίαν λέγεις.

30. Νῦν οἶδαμεν ὅτι οἶδας πάντα, καὶ οὐ χρεῖαν ἔχεις ἵνα τίς σε ἐρωτᾷ. ἐν τούτῳ πιστεύομεν ὅτι ἀπὸ Θεοῦ ἐξῆλθες.

31. Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Ἄρτι πιστεύετε;

and your joy no man taketh from you.

23. And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.

24. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.^b

25. These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.^c

26. At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:

27. For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

28. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

29. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.

30. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.

31. Jesus answered them, Do ye now believe?

no man will take your joy from you.

23. And in that day you will ask me nothing. You know yourselves that everything which you will ask of the Father for the spirit's sake, will be given to you.

24. Hitherto you have not asked anything for the sake of the spirit. Ask, and you will receive, so that your joy will be full.

25. I tell you this in ambiguous words; but the time will come when I will not speak to you in ambiguous words, but will directly announce to you about the Father.

26. On that day you will ask according to my teaching; and I do not say that I will ask my Father for you.

27. The Father himself loves you, because you have loved me, and have believed that the comprehension is God;

28. That I am the comprehension, come into the world from the Father, and that I again leave the world, and go to the Father.

29. The disciples said to him, Now thou speakest plainly, and not ambiguously.

30. Now we understand that thou knowest everything, and that we need not ask thee any more. Now we believe that the comprehension is from God.

31. Jesus replied to them, Now you believe;

32. Ἴδού, ἔρχεται
ώρα καὶ νῦν ἐλήλυθεν,
ἵνα σκορπισθῇτε ἕκαστος
εἰς τὰ ἴδια, καὶ ἐμὲ μόνον
ἀφῆτε· καὶ οὐκ εἰμι
μόνος, ὅτι ὁ πατήρ μετ'
ἐμοῦ ἐστι.

33. Ταῦτα λελάληκα
ὑμῖν, ἵνα ἐν ἐμοὶ εἰρήνην
ἔχητε. ἐν τῷ κόσμῳ
θλίψιν ἔξετε· ἀλλὰ θαρ-
σεῖτε, ἐγὼ νενίκηκα τὸν
κόσμον.

23. Behold, the hour
cometh, yea, is now^d
come, that ye shall be
scattered, every man to
his own, and shall leave
me alone: and yet I am
not alone, because the
Father is with me.^e

33. These things I have
spoken unto you, that in
me ye might have peace.
In the world ye shall
have tribulation: but be
of good cheer; I have
overcome the world.

32. But the time will
come and is coming,
when you will be scat-
tered, every man in his
own, and will leave me
alone. But I am not
alone, for the Father is
with me.

33. All this I have told
you that you might have
restfulness through my
teaching. In the world
there will be calamities;
but have no fear: I have
overcome the world.

(a) In reply to the question as to what is meant by, Now you will not see, and now you will see, Jesus says, You will weep and rejoice. When you rejoice, you see; when you weep, you do not see.

(b) This verse shows clearly what is meant by asking the Father in my name.

(c) That is, The time will come when you will with your heart understand your sonhood and the essence of the Father.

(d) νῦν is wanting in many texts.

(e) This verse repeats the former idea that at times they will be with him, and at times will abandon him, but never entirely, for they are one with the Father, and will return to the Father.

This is the fourth part of the discourse. Jesus here defines what kind of a comprehension the spirit of truth will give. He says, The consolation will not be continuous. You will not all the time see me, that is, the consolation in the spirit of truth; there will be minutes of decline, weakness, and sorrow. You will not see me all the time, but, as it is in life, now you will lament, and you will not see me, and now you will rejoice, and you will see me. And as a woman, when she is in labour, is in pain and then rejoices, so you will be pained and will rejoice. But your joy, when

you see me, will be complete, and no man will take it from you, for then everything which you wish for the spirit will be given to you; you will know the truth, and the truth will make you free. Now, as a man, I can speak to you only in words, which do not express everything, but then I will announce to you about the Father within you. And then you will feel yourselves completely satisfied, and all your wishes will be fulfilled. The Father himself will be in you, because he loves you for loving me and believing in me. And to this the disciples say that now they understand wherein the consolation consists. Now he speaks simply and plainly, and they do not need to ask him again. We understand, and we believe. Jesus says, Now you believe, but you will be scattered again, and will forget me. I told you so, that you might know in time of sorrow and of insults where to find peace. I have discovered this peace of men, in spite of all carnal misfortunes. I am stronger than the flesh.

1. Ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ἐπῆρε τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανὸν, καὶ εἶπε, Πάτερ, ἐλήλυθεν ἡ ὥρα· δόξασόν σου τὸν υἱόν, ἵνα καὶ ὁ υἱός σου δοξάσῃ σε·

2. Καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκός, ἵνα πᾶν ὃ δέδωκας αὐτῷ, δώσῃ αὐτοῖς ζωὴν αἰώνιον.

3. Αὕτη δέ ἐστιν ἡ αἰώνιος ζωὴ, ἵνα γινώσκωσί σε τὸν μόνον ἀληθινὸν Θεόν, καὶ ὃν ἀπεστείλας Ἰησοῦν Χριστόν.

4. Ἐγὼ σε ἐδόξασα ἐπὶ τῆς γῆς· τὸ ἔργον ἐτελείωσα ὃ δέδωκάς μοι ἵνα ποιήσω·

John xvii. 1. These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee;

2. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

3. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

4. I have glorified thee on the earth: I have finished the work which thou gavest me to do.

1. Having said this, Jesus lifted up his eyes to heaven, and said, Father, the hour has come: recognize thy son, that thy son may recognize thee:

2. As thou hast given him power over all flesh, that he may give the true life to everything thou hast given him.

3. The true life consists in knowing the only true God, and Jesus Christ, whom thou hast sent.

4. I have recognized thee on earth; I have done the work which thou commandedst me to do.

5. Καὶ νῦν δόξασόν με σὺ, πάτερ, παρὰ σεαυτῷ, τῇ δόξῃ ᾗ εἶχον πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί.

6. Ἐφανερώσά σου τὸ ὄνομα τοῖς ἀνθρώποις οὓς δέδωκάς μοι ἐκ τοῦ κόσμου· σοὶ ᾗσαν, καὶ ἐμοὶ αὐτοὺς δέδωκας· καὶ τὸν λόγον σου τετηρήκασιν.

7. Νῦν ἔγνωκαν ὅτι πάντα ὅσα δέδωκάς μοι, παρὰ σοῦ ἐστίν·

8. Ὅτι τὰ ῥήματα ἃ δέδωκάς μοι, δέδωκα αὐτοῖς· καὶ αὐτοὶ ἔλαβον, καὶ ἔγνωσαν ἀληθῶς ὅτι παρὰ σοῦ ἐξηλθον, καὶ ἐπίστευσαν ὅτι σύ με ἀπέστειλας.

9. Ἐγὼ περὶ αὐτῶν ἔρωτῶ. οὐ περὶ τοῦ κόσμου ἔρωτῶ, ἀλλὰ περὶ ὧν δέδωκάς μοι, ὅτι σοὶ εἰσι.

10. Καὶ τὰ ἐμὰ πάντα σὰ ἐστί, καὶ τὰ σὰ ἐμὰ· καὶ δεδόξασμαι ἐν αὐτοῖς.

11. Καὶ οὐκ ἔτι εἰμι ἐν τῷ κόσμῳ, καὶ οὗτοι ἐν τῷ κόσμῳ εἰσὶ, καὶ ἐγὼ πρὸς σὲ ἔρχομαι. πάτερ ἅγιε, τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου, οὓς δέδωκάς μοι, ἵνα ὦσιν ἐν, καθὼς ἡμεῖς.

12. Ὅτε ἤμην μετ' αὐτῶν ἐν τῷ κόσμῳ, ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματί σου· οὓς δέδωκάς μοι ἐφύλαξα, καὶ οὐδεὶς ἐξ αὐτῶν ἀπώλετο, εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας, ἵνα ᾗ γραφὴ πληρωθῇ.

13. Νῦν δὲ πρὸς σὲ ἔρχομαι, καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ, ἵνα ἔχωσιν

5. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

6. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

7. Now they have known that all things whatsoever thou hast given me are of thee.

8. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.

9. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

10. And all mine are thine, and thine are mine; and I am glorified in them.

11. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.

12. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled.

13. And now come I to thee; and these things I speak in the world, that they might have

5. And now, O Father, recognize me as I was before the world was.

6. I have showed thy comprehension to the men out of the world, whom thou gavest me. They were thine, but thou gavest them to me; and they have kept thy comprehension.

7. Now they have learned that all things which thou hast taught me are from thee.

8. What thou hast taught me, I have taught them. And they have understood and know well that I come from thee, and have believed that thou hast sent me.

9. I pray thee for them; not for the world, but for those whom thou hast given me, for they are thine.

10. And everything of mine is thine, and thine is mine, and thou hast recognized my teaching in them.

11. For they are in the world, and I go to thee. Holy Father, keep them in thee, those that thou gavest me, that they may be one with us.

12. When I was with them in the world, I kept them in thee. I kept those whom thou gavest me, and none of them perished, except the son of perdition, as it is said in the Scripture.

13. Now I go to thee; and I speak this in the world, that they may have my joy, that

τὴν χαρὰν τὴν ἐμὴν πε-
πληρωμένην ἐν αὐτοῖς.

14. Ἐγὼ δέδωκα αὐ-
τοῖς τὸν λόγον σου, καὶ
ὁ κόσμος ἐμίσησεν αὐτοὺς,
ὅτι οὐκ εἰσὶν ἐκ τοῦ κό-
σμου, καθὼς ἐγὼ οὐκ εἰμὶ
ἐκ τοῦ κόσμου.

15. Οὐκ ἐρωτῶ ἵνα
ἄρῃς αὐτοὺς ἐκ τοῦ κό-
σμου, ἀλλ' ἵνα τηρήσῃς
αὐτοὺς ἐκ τοῦ πονηροῦ.

16. Ἐκ τοῦ κόσμου
οὐκ εἰσὶ, καθὼς ἐγὼ ἐκ
τοῦ κόσμου οὐκ εἰμὶ.

17. Ἀγιάσον αὐτοὺς
ἐν τῇ ἀληθείᾳ σου· ὁ λό-
γος ὁ σὸς ἀληθείᾳ ἐστι.

18. Καθὼς ἐμέ ἀπέ-
στειλας εἰς τὸν κόσμον,
κἀγὼ ἀπέστειλα αὐτοὺς
εἰς τὸν κόσμον·

19. Καὶ ὑπὲρ αὐτῶν
ἐγὼ ἀγιάζω ἑμαυτὸν,
ἵνα καὶ αὐτοὶ ὥσιν ἡγια-
σμένοι ἐν ἀληθείᾳ.

20. Οὐ περὶ τούτων
δὲ ἐρωτῶ μόνον, ἀλλὰ
καὶ περὶ τῶν πιστευσύν-
των διὰ τοῦ λόγου αὐ-
τῶν εἰς ἐμέ·

21. Ἴνα πάντες ἐν
ᾧ καθὼς σὺ, πάτερ,
ἐν ἐμοί, κἀγὼ ἐν σοί,
ἵνα καὶ αὐτοὶ ἐν ἡμῖν ἐν
ᾧσιν· ἵνα ὁ κόσμος πι-
στεύσῃ ὅτι σὺ με ἀπέστει-
λας.

22. Καὶ ἐγὼ τὴν δό-
ξαν ἣν δέδωκάς μοι, δέ-
δωκα αὐτοῖς, ἵνα ὥσιν ἐν,
καθὼς ἡμεῖς ἐν ἐσομέν·

23. Ἐγὼ ἐν αὐτοῖς,
καὶ σὺ ἐν ἐμοί, ἵνα ᾧσι
τετελειωμένοι εἰς ἐν, καὶ
ἵνα γινώσκῃ ὁ κόσμος
ὅτι σὺ με ἀπέστειλας,
καὶ ἡγάπησας αὐτοὺς,
καθὼς ἐμέ ἡγάπησας.

24. Πάτερ, οὓς δέ-

my joy fulfilled in them-
selves.

14. I have given them
thy word; and the world
hath hated them, be-
cause they are not of the
world, even as I am not
of the world.

15. I pray not that
thou shouldst take
them out of the world,
but that thou shouldst
keep them from the evil.

16. They are not of the
world, even as I am not
of the world.

17. Sanctify them
through thy truth: thy
word is truth.

18. As thou hast sent
me into the world, even
so have I also sent them
into the world.

19. And for their sakes
I sanctify myself, that
they also might be sanc-
tified through the truth.

20. Neither pray I for
these alone, but for them
also which shall believe
on me through their
word;

21. That they all may
be one; as thou, Father,
art in me, and I in thee,
that they also may be
one in us: that the
world may believe that
thou hast sent me.

22. And the glory
which thou gavest me I
have given them; that
they may be one, even as
we are one:

23. I in them, and thou
in me, that they may be
made perfect in one;
and that the world may
know that thou hast
sent me, and hast loved
them, as thou hast loved
me.

24. Father, I will that

it may be fulfilled in
them.

14. I have taught them
the comprehension of
thee, and the world
hates them, because
they are not of the
world, even as I am not
of the world.

15. I do not ask thee to
take them out of the
world of the flesh, but to
keep them from the evil.

16. They are not of the
world of flesh, even as I
am not of the world of
flesh.

17. Holy Father, keep
them in truth. Thy com-
prehension is truth.

18. As thou hast sent
me into the world, even
so I send them into the
world.

19. And for them I
purify myself, that they
also may be purified in
the truth.

20. I do not pray for
them alone, but for
those also who believe
in me according to their
comprehension,

21. That they all may
be one; even as thou, O
Father, art in me, and I
in thee, that they all may
be one in us: that the
world may believe that
thou hast sent me.

22. And I have taught
them the recognition
which thou hast taught
me, that they may be
one, even as we are one:

23. I in them, and thou
in me, that we may be
united in one, and that
the world may know
that thou hast sent me,
and lovest them, as thou
lovest me.

24. Father, I wish that

δωκάς μοι, θέλω ἵνα ὅπου
εἰμι ἐγὼ, κάκεινοι ὥσι
μετ' ἐμοῦ· ἵνα θεωρῶσι
τὴν δόξαν τὴν ἐμὴν, ἣν
ἔδωκάς μοι, ὅτι ἡγάπη-
σάς με πρὸ καταβολῆς
κόσμου.

they also, whom thou
hast given me, be with
me where I am; that
they may behold my
glory, which thou hast
given me: for thou
lovedst me before the
foundation of the world.

those whom thou hast
given me should be with
me where I am, that
they may know that
thou hast sent me, for
thou lovedst me before
the beginning of the
world.

25. Πάτερ δίκαιε, καὶ
ὁ κόσμος σε οὐκ ἔγνω,
ἐγὼ δέ σε ἔγνω, καὶ
οὗτοι ἔγνωσαν ὅτι σύ με
ἀπέστειλας·

25. O righteous Father,
the world hath not
known thee: but I have
known thee, and these
have known that thou
hast sent me.

25. O righteous Father,
the world did not know
thee; but I have known
thee, and these have
known that thou hast
sent me.

26. Καὶ ἐγνώρισα αὐ-
τοῖς τὸ ὄνομά σου, καὶ
γνωρίσω ἵνα ἡ ἀγάπη,
ἣν ἡγάπησάς με, ἐν αὐ-
τοῖς ᾗ, καὶ ἐν αὐτοῖς.

26. And I have de-
clared unto them thy
name, and will declare
it; that the love where-
with thou hast loved me
may be in them, and I
in them.

26. And I have ex-
plained thee to them,
and am explaining thee,
that the love with which
thou lovest me may be
in them, and I in them.

THE FAREWELL DISCOURSE

The personal life is a deception of the flesh. The true life is the life which is common to all men.

When Jesus, feeling himself prepared for death, went out, in order to deliver himself, Peter stopped him and asked him whither he was going. Jesus replied, I go whither thou canst not follow me. I am prepared for death, but thou art not yet prepared for it. Peter said, Nay, I am even now prepared to give my life for thee. Jesus replied, A man can make no promises. And he said to all the disciples, I know that death awaits me, but I believe in the life of the Father, and so am not afraid of it. Let not my death agitate you, but believe in the true God and in the Father of life, and then my death will not appear terrible to you. If I am united with the Father of life, I cannot be deprived of life. It is true, I do not tell you what and when and where my life after death will be, but I point out to you the way to the true life. My teaching does not say what kind of a life it is going to be, but it reveals the only true way of life. It consists in this, that we should unite with the Father, for

the Father is the principle of life. My teaching is this, that we should live in the will of the Father and do his will for the life and good of all men. Your teacher after me will be your recognition of the truth.

By keeping my teaching, you will always feel that you have the truth, that the Father is in you and you are in the Father. And by recognizing the Father of life in you, you will experience that peace which nothing will take away from you. And so, if you know the truth and live in it, neither my death, nor yours can trouble you. Men imagine themselves as separate beings, each with his own will of life, but that is only a deception. The only true life is the one which recognizes the will of the Father as the principle of life. My teaching reveals this unity of life and represents life not as separate shoots, but as one tree, on which all the shoots grow. Only he lives who lives in the will of the Father, as a shoot on a tree; but he who wants to live by his own will, like a shoot broken off, dies. If you will live in the will of the Father, you will have everything you wish, for life is given to man for the good. The Father has given me life for the good, and I have taught you to live for the good. If you will fulfil my commandments you will be blessed. The commandment which expresses my whole teaching is only this, that we should love one another. But love consists in sacrificing our carnal life for another. There is no other definition of love. By keeping my commandment of love, you will not fulfil it as slaves, who do their master's will without understanding it, but you will live like free men, even as I, for I have explained to you the meaning of life which flows from the recognition of the Father of life. You have accepted my teaching, not because you have chosen it by chance, but because it is the only true one, and the one with which alone men are free.

The teaching of the world consists in doing evil to

men; but my teaching consists in loving one another, and so the world hates you, even as it has hated me.

The world does not understand my teaching, and so it will persecute you and cause you harm, imagining that it thus serves God; so do not marvel at it, and understand that it must be so. The world, which does not comprehend the true God, must persecute you, and you must affirm the truth. You will be grieved, because they will kill me; but I shall be killed for establishing the truth. Thus my death is necessary in order that truth may be established. My death, when I will not recede from the truth, will confirm you, and you will know wherein the lie is, and wherein the truth, and what comes from the knowledge of the lie and of the truth.

You will understand that the lie is this, that men believe in the carnal life, and do not believe in the life of the spirit; that the truth is in the union with the Father; and that this results in the victory of the spirit over the flesh. When I shall no longer be in the carnal life, my spirit will be with you. But, like all men, you will not always feel in yourselves the power of the spirit. At times you will weaken and lose the power of the spirit: you will fall into temptation; at other times you will awaken to the true life. You will be overcome by the enslavement of the flesh, but that will be only temporary; you will suffer for awhile, and then you will again be regenerated in spirit, even as a woman who suffers in labour and then feels joy, because she has brought a man into the world. The same you will feel when, after the enslavement of the flesh, you will rise in spirit: you will then feel such bliss that there will be nothing for you to wish for.

Know in advance, and know this, in spite of persecutions, and inner struggles, and dejection of spirit, that the spirit is alive in you, and that the one true God is

the comprehension of the will of the Father, as I have revealed it. And turning to the Father, the spirit, Jesus said, I have done what thou commandedst me: I revealed to people that thou art the beginning of everything, and they comprehended me; I taught them this, that they all have come from the one principle of endless life, and that, therefore, they are one and, as the Father is in me, and I in the Father, so they are one with me and with the Father. I revealed this to them, that, as thou, loving them, hast sent them into the world, they also must live in the world by love.

And Peter said to Jesus, Whither dost thou go?

Jesus replied, Thou wilt not be able to go whither I am going; but later thou wilt go thither thyself.

And Peter said, Why dost thou think that I am not able to follow thee; I will give my life for thee.

And Jesus said, Thou sayest that thou wilt give thy life for me, but thou wilt deny me thrice before cock-crow.

And Jesus said to his disciples, Let not your spirit be troubled and lose courage, but believe in the true God of life and in my teaching. The life of the Father is not only the one which is on earth; there is also another life. If there were only the life which is here, I should have told you that, when I die, I shall go to the bosom of Abraham and prepare there a place for you, and will come and take you, and we will be in bliss together in the bosom of Abraham. But I show you only the way to life.

Thomas said, But we do not know whither thou goest, and so we cannot know the path. We must know what will be there after death.

Jesus said, I cannot show you what will be there; my teaching is the way, the truth, and life, and it is impossible to unite with the Father of life, except through my

teaching. If you will fulfil my teaching, you will know the Father.

Philip said, But who is thy Father ?

And Jesus said, The Father is that which gives life. I do the will of the Father, and so thou canst understand from my life wherein the will of the Father is. I live through the Father, and the Father lives in me, and everything I do and say, I do by the will of the Father. This is my teaching, that I am in the Father, and the Father in me. If you do not understand the teaching itself, you see me and my works, and so you can understand what the Father is. And you know that he who will follow my teaching can do the same as I do, and even more, for I shall die, and he will still live. He who will live according to my teaching will have everything he wishes, for then the son will be the same as the Father.

Whatever you may wish according to my teaching you will have ; but you must love my teaching for that. My teaching will give you an intercessor and comforter in my place. This comforter will be the recognition of the truth, which the men of the world do not understand, but you will know it in yourselves. You will never be alone, if the spirit of my teaching is with you. I shall die, and the men of the world shall not see me ; but you will see me, because my teaching lives, and you will live by it. And if my teaching will be in you, you will understand that I am in the Father, and the Father in me. He who will fulfil my teaching will feel the Father in himself, and my spirit will live in him.

And Judas, not Iscariot, said to him, But why cannot all live by the spirit of truth ?

And Jesus replied to him, Only him who fulfils my teaching does the Father love, and only in him can my spirit take up his abode. He who does not fulfil my teaching is not loved by my Father, because this teach-

ing is not mine, but the Father's. This is all I can tell you now. But my spirit, the spirit of truth, who will take up his abode in you after me, will reveal everything to you, and you will recall and understand much of what I have told you.

Thus you may always be calm in spirit, not with that worldly peace which men of the world seek, but with the peace of the spirit, with which you will no longer have any fear. And so, if you will fulfil my teaching, you will have no cause for grieving at my death. I will come to you as the spirit of truth, and together with the recognition of the Father will take up my abode in your heart. If you fulfil my teaching, you must rejoice, for instead of me the Father will be in your heart, and that is better for you.

My teaching is the tree of life. The Father is he who tends the tree. He cleans and watches the branches on which there is any fruit, so that they may bring forth more.

Keep my teaching of life, and life will be in you. And as a shoot does not live of itself, but of the tree, even so you must live by my teaching. My teaching is the tree, and you are the shoots. He who lives by my teaching of life brings forth much fruit, and outside of my teaching there is no life. He who does not live by teaching withers and perishes, and the dry branches are cut off and burned. If you live by my teaching and fulfil it, you will have everything you wish: for the will of the Father is that you should live the true life and have what you wish. As the Father has given me the good, even so I give you the good. Keep this good. I live, because my Father loves me, and I love the Father, and you must live by the same love. If you live by it, you will be blessed. My commandment is that you should love one another as I love you. There is no other love than that we should sacrifice our life for the love of others, even as I have done.

Let us love one another, for love is from God. And he who loves was born of God and knows God. And he who does not love does not know God, because God is love. God's love for us has shown itself in this, that he has sent his son, such as he himself is, that we might live through him.

His love for us is seen in this, that it is not we who have come to love God, but God loves us, and we must love one another. God can never be seen. If we love one another, God remains in us, and his love is accomplished in us. We recognize one another only because we remain in him, and he in us, because he has given us his spirit.

Love is accomplished in us, when we are sure and calm on the day of death, for such as God is, we are in this world. Love does not know fear; on the contrary, complete love destroys fear, for fear causes resistance, struggle. And he who fears is not perfect in love.

We love God only because he has loved us first. (Consequently we first know love toward men.) And so, if one says, I love God, but will not love my brother, he lies, for he who does not love his brother, whom he sees, cannot love God, whom he has not seen and cannot see. The commandment is for one who loves God to love his brother.

You are equal to me if you do what I have taught you. I do not regard you as slaves, who are commanded, but as equals, for I have explained to you everything which I know about the Father. You do not choose my teaching of your own will, but because I have pointed out to you this only truth, by which, if you live in it, you will have everything you wish. The whole teaching is in this, that we should love one another. If the world shall hate you, you must not wonder, for it hates my teaching. If you were one with the world, the world would love you; but I have separated you from the

world, and for this it will hate you. If they have persecuted me, they will persecute you also.

They will do all this, because they do not know the true God. I have explained to them, but they would not even listen to me. They have not understood the Father. They have seen my life, and my life has shown them their error, and for this they have hated me even more. The spirit of truth, which will come to you, will confirm the same. And you will confirm it. I tell you this in advance, that you may not be deceived, when they shall persecute you. They will make you apostates. All will think that killing you they do something pleasing to God. They cannot help doing it, for they do not understand my teaching, nor the true God. All this I tell you in advance, that you may not marvel, when all this shall happen.

And so I now go to this spirit who has sent me, and now you understand that you must not ask whither I go. Before this you were grieved, because I did not tell you whither, to what place, I go. But I tell you truly that it is good for you that I am going away. If I do not die, the spirit of truth will not appear to you; and if I die, it will take the abode in you. He will take his abode in you, and it will be clear to you wherein the truth is, wherein the solution is. The lie is this, that men do not believe in the life of the spirit. The truth is this, that I am one with the Father. The solution is this, that the power of the carnal life is destroyed.

I could tell you many things more, but it is hard for you to understand them. But when the spirit of truth shall take his abode in you, he will show you the whole truth, for he will not tell you anything new, that which is his, but that which is from God, and he will in all conditions of life show you the way. He will also be of the Father, as I am of the Father, for he will speak the same as I speak. But when I, the spirit of truth,

shall be in you, you will not always see me. At times you will hear me, and at other times you will not.

And the disciples said among themselves, What does this mean which he says, At times you will see me, and at other times you will not see me? What does this mean: at times you will, and others you will not? What does he say?

Jesus said to them, Do you not understand what is meant by, At times you will see me, and at other times you will not see me? You know how it always is in the world, that some are sorrowful and lamenting, while others rejoice. You will be sorrowful, and your sorrow will pass into joy. When a woman bears a child, she is sorrowful in her labour, but when the labour is over she does not remember her pain for joy, because a man is born into the world.

Even so you will grieve, and suddenly you will see me: the spirit of truth will enter into you, and your sorrow will be changed into joy. Then you will no longer ask anything of me, for then you will have everything you wish. Then a man will have from his Father everything he wishes in his spirit. Before this you asked nothing for the spirit, but then you will ask what you want for the spirit, and everything will be given you, so that your blessedness will be complete. Now I, a man, cannot explain all this in words; but when I shall live in you as the spirit of truth, I will clearly announce to you about the Father. Then everything you will ask of the Father in the name of the spirit will be given you not by me, but by your Father, for he loves you, because you have received my teaching. You have understood that the comprehension proceeds in the world from the Father and returns from the world to the Father.

Then the disciples said to Jesus, Now we understand,

and we have nothing more to ask. We believe that thou art from God.

And Jesus said, I told you all this that you may have assurance and rest in my teaching. No matter what calamities may befall you in the world, fear nothing, for my teaching has conquered the world.

After this Jesus lifted up his eyes to heaven, and said, My Father, thou hast given thy son the freedom of life, that he may know the true life. Life is the knowledge of the true God, of the comprehension discovered by me. I have revealed you to men on earth. I have done the work which thou commandedst me. I have declared thy essence to men on earth. They were thine even before this: they have understood that everything they have, that their life, is only from thee; and that I have taught them not of me, but that I and they have proceeded from thee. I pray thee for those who recognize thee. They understand that all mine is thine, and thine mine. I am no longer in the world, but return to thee; but they are in the world, and so I pray thee, Father, keep thy comprehension in them. I do not ask thee that thou shouldst take them out of the world, but that thou shouldst deliver them from evil. Confirm them in thy truth. Thy comprehension is truth.

My Father, I wish that they should be such as I am, that they should understand, even as I do, that the true life began before the beginning of the world; that they should all be one, as thou, O Father, art in me, and I in thee,—that they should be one in us; that I in them and thou in me should unite into one; and that men should understand that they were not born of themselves, but that thou, loving, hast sent them into the world, as thou hast sent me.

Righteous Father! The world has not known thee, but I have known thee, and they know thee through me. I have explained to them what thou art. Thou art this,

that love, with which thou lovest me, should be in them. Thou hast given them life, consequently thou lovest them. I have taught them to know this and to love thee in such a way that thy love for them should return from them to thee.

CHAPTER XII.

THE VICTORY OF THE SPIRIT

46. Ἐγείρεσθε, ἀγω-
μεν. ἰδοὺ, ἡγγικεν ὁ
παραδιδούς με.

47. Καὶ ἔτι αὐτοῦ λα-
λοῦντος, ἰδοὺ, Ἰούδας εἰς
τῶν δώδεκα ἦλθε, καὶ
μετ' αὐτοῦ ὄχλος πολλὸς
μετὰ μαχαιρῶν καὶ ξύ-
λων, ἀπὸ τῶν ἀρχιερέων
καὶ πρεσβυτέρων τοῦ
λαοῦ.

48. Ὁ δὲ παραδιδούς
αὐτὸν ἔδωκεν αὐτοῖς ση-
μεῖον, λέγων, Ὅν ἂν φι-
λήσω, αὐτὸς ἐστί· κρα-
τήσατε αὐτόν.

49. Καὶ εὐθέως προσ-
ελθὼν τῷ Ἰησοῦ εἶπε,
Χαῖρε, ῥαββί· καὶ κατε-
φίλησεν αὐτόν.

50. Ὁ δὲ Ἰησοῦς εἶπεν
αὐτῷ, Ἐταῖρε, ἐφ' ᾧ
πάρει; τότε προσελθόν-
τες ἐπέβαλον τὰς χεῖρας
ἐπὶ τὸν Ἰησοῦν, καὶ
ἐκράτησαν αὐτόν.

10. Σίμων οὖν Πέτρος
ἔχων μάχαιραν, εἵλκυσεν
αὐτήν, καὶ ἔπαισε τὸν
τοῦ ἀρχιερέως δούλον,
καὶ ἀπέκοψεν αὐτοῦ τὸ
ὠτὸν τὸ δεξιόν.

51. Ἀποκριθεὶς δὲ ὁ
Ἰησοῦς εἶπεν, Ἐὰν ἔως
τοῦτου.

52. Τότε λέγει αὐτῷ
ὁ Ἰησοῦς, Ἀπόστρεψόν

Matt. xxvi. 46. Rise,
let us be going: behold,
he is at hand that doth
betray me.^a

47. And while he yet
spake, lo, Judas, one of
the twelve, came, and
with him a great multi-
tude with swords and
staves, from the chief
priests and elders of the
people.

48. Now he that be-
trayed him gave them a
sign, saying, Whomso-
ever I shall kiss, that
same is he; hold him
fast.

49. And forthwith he
came to Jesus, and said,
Hail, Master; and kissed
him.

50. And Jesus said un-
to him, Friend, where-
fore art thou come?
Then came they, and
laid hands on Jesus;
and took him.

John xviii. 10. Then
Simon Peter having a
sword drew it, and
smote the high priest's
servant, and cut off his
right ear.

Luke xxii. 51. And
Jesus answered and
said, Suffer ye thus far.

Matt. xxvi. 52. Then
said Jesus unto him,
Put up again thy sword

46. Awaken, let us be
going: he who will be-
tray me is already here.

47. And as he had said
this, Judas, one of the
twelve, came, and with
him a great multitude
with knives and clubs,
sent by the chief priests
and elders.

48. He who betrayed
him had had an under-
standing with them be-
forehand; he said to
them, He whom I shall
kiss, as I go up to him,
is he: seize him.

49. And going up at
once to Jesus, he said,
Hail, teacher, and kissed
him.

50. And Jesus said to
him, Didst thou come
for this? Then they
came up, and took him.

10. Then Peter drew
his sword and struck
the high priest's serv-
ant, and cut off his
ear.

51. And Jesus said,
Stop it.

52. And he said to
Peter, Put up the sword
into its place, for those

σου τὴν μάχαιραν εἰς τὸν τόπον αὐτῆς· πάντες γὰρ οἱ λαβόντες μάχαιραν ἐν μαχαίρᾳ ἀπολοῦνται.

55. Ἐν ἐκείνῃ τῇ ὥρᾳ εἶπεν ὁ Ἰησοῦς τοῖς δχλοῖς, Ὡς ἐπὶ ληστὴν ἐξήλθετε μετὰ μαχαιρῶν καὶ ξύλων συλλαβεῖν με; καθ' ἡμέραν πρὸς ὑμᾶς ἐκαθίζουμην διδάσκων ἐν τῷ ἱερῷ, καὶ οὐκ ἐκρατήσατέ με.

53. Ἄλλ' αὐτῇ ὥρᾳ ἐστὶν ἡ ὥρα, καὶ ἡ ἐξουσία τοῦ σκότους.

56. Τότε οἱ μαθηταὶ πάντες ἀφέντες αὐτὸν ἔφυγον.

12. Ἡ οὖν σπεῖρα καὶ ὁ χιλλάρχος καὶ οἱ ὑπηρέται τῶν Ἰουδαίων συνέλαβον τὸν Ἰησοῦν, καὶ ἔδησαν αὐτὸν,

13. Καὶ ἀπήγαγον αὐτὸν πρὸς Ἀνναν πρῶτον· ἦν γὰρ πενθερὸς τοῦ Καϊάφα, ὃς ἦν ἀρχιερεὺς τοῦ ἐνιαυτοῦ ἐκείνου.

14. Ἦν δὲ Καϊάφας ὁ συμβουλευσας τοῖς Ἰουδαίοις, ὅτι συμφέρεῖ ἕνα ἄνθρωπον ἀπολέσθαι ὑπὲρ τοῦ λαοῦ.

53. Καὶ ἀπήγαγον τὸν Ἰησοῦν πρὸς τὸν ἀρχιερέα. καὶ συνέρχοντα αὐτῷ πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ οἱ γραμματεῖς.

58. Ὁ δὲ Πέτρος ἠκολούθει αὐτῷ ἀπὸ μακρόθεν, ἕως τῆς αὐλῆς τοῦ ἀρχιερέως· καὶ εἰσελθὼν ἔσω ἐκάθητο μετὰ τῶν ὑπηρετῶν, ἰδεῖν τὸ τέλος.

69. Καὶ προσήλθεν αὐτῷ μία παιδίσκη, λέ-

into his place: for all they that take the sword shall perish with the sword.

55. In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.

Luke xxii. 53. But this is your hour, and the power of darkness.

Matt. xxvi. 56. Then all the disciples forsook him, and fled.

John xviii. 12. Then the band and the captain and officers of the Jews took Jesus, and bound him,

13. And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year.

14. Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

Mark xiv. 53. And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes.

Matt. xxvi. 58. But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end.

69. And a damsel came unto him, saying, Thou

who take up the sword will perish by the power of the sword.

55. Then Jesus said to the people, Why have you come out with knives and clubs, to take me as a thief? I sat daily with you in the temple, teaching you, and you did not take me.

53. Now is your hour and power of darkness.

56. Then all the disciples ran away.

12. Then the soldiers, and the captain, and the servants took Jesus, and bound him,

13. And first led him away to Annas, who was Caiaphas's father-in-law, for Caiaphas was the high priest that year.

14. Caiaphas was he who counselled the Jews that it was useful to destroy one man for the nation.

53. And they led Jesus into the house of the high priest, and all the chief priests and elders and scribes were gathered there.

58. And Peter followed Jesus afar off to the high priest's yard, and went in, and sat down with the high priest's servants, to see how it would end.

69. And a girl came up to Peter, and said, Art

γουσα, Καὶ σὺ ἦσθα μετὰ Ἰησοῦ τοῦ Γαλιλαίου.

70. Ὁ δὲ ἡρνήσατο ἔμπροσθεν πάντων, λέγων, Οὐκ οἶδα τί λέγεις.

71. Ἐξελθόντα δὲ αὐτὸν εἰς τὸν πυλῶνα, εἶδεν αὐτὸν ἄλλη, καὶ λέγει τοῖς ἐκεῖ, Καὶ οὗτος ἦν μετὰ Ἰησοῦ τοῦ Ναζωραίου.

72. Καὶ πάλιν ἡρνήσατο μεθ' ὅρκου, Ὅτι οὐκ οἶδα τὸν ἄνθρωπον.

73. Μετὰ μικρὸν δὲ προσελθόντες οἱ ἐστῶτες εἶπον τῷ Πέτρῳ, Ἀληθῶς καὶ σὺ ἐξ αὐτῶν εἶ· καὶ γὰρ ἡ λαλιά σου δῆλόν σε ποιεῖ.

74. Τότε ἤρξατο καταναθεματίζειν καὶ ὀμνύειν, Ὅτι οὐκ οἶδα τὸν ἄνθρωπον. καὶ εὐθέως ἀλέκτωρ ἐφώνησε.

75. Καὶ ἐμνήσθη ὁ Πέτρος τοῦ ῥήματος τοῦ Ἰησοῦ εἰρηκότος αὐτῷ, Ὅτι πρὶν ἀλέκτορα φωνῆσαι, τρίς ἀπαρνήσῃ με· καὶ ἐξελθὼν ἔξω ἔκλαυσε πικρῶς.

19. Ὁ οὖν ἀρχιερεὺς ἠρώτησε τὸν Ἰησοῦν περὶ τῶν μαθητῶν αὐτοῦ, καὶ περὶ τῆς διδαχῆς αὐτοῦ.

20. Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Ἐγὼ παρῆσις ἐλάλησα τῷ κόσμῳ· ἐγὼ πάντοτε ἐδίδαξα ἐν τῇ συναγωγῇ καὶ ἐν τῷ ἱερῷ, ὅπου πάντοθεν οἱ Ἰουδαῖοι συνέρχονται, καὶ ἐν κρυπτῷ ἐλάλησα οὐδέν.

21. Τί με ἐπερωτᾷς; ἐπερώτησον τοὺς ἀκηκό-

also wast with Jesus of Galilee.

70. But he denied before them all, saying, I know not what thou sayest.

71. And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth.

72. And again he denied with an oath, I do not know the man.

73. And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech bewrayeth thee.

74. Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew.

75. And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

John xviii. 19. The high priest then asked Jesus of his disciples, and of his doctrine.

20. Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.

21. Why askest thou me? ask them which heard me, what I have

thou with Jesus of Galilee?

70. And Peter denied before them all, and said, I do not know what thou sayest.

71. And when he went into the vestibule, a woman saw him, and said to those who were there, This man was with Jesus of Nazareth.

72. And again he denied with an oath, saying that he did not know this man.

73. A little while passed, and men came up to Peter, and said, No doubt thou art one of these, for we can tell thee by thy speech.

74. Then Peter began to swear and curse, that he did not know that man. And immediately the cock crew.

75. And Peter thought of the words which Jesus had told him, Before cockerow thou wilt deny me thrice. And he went out, and wept bitterly.

19. The high priest then asked Jesus about his disciples and his teaching.

20. Jesus answered him, I have spoken openly to the world; I have always taught in the assemblies, in the temple where all gather, and have said nothing in secret.

21. Why askest thou me? Ask those who have heard what I have



Denial of Peter

Denial of Peter
Photographs from Painting by Graf Harrach



τας, τί ἐλάλησα αὐτοῖς·
 ἴδε οὗτοι οἶδασιν ἃ εἶπον
 ἐγώ.

22. Ταῦτα δὲ αὐτοῦ
 εἰπόντος, εἰς τῶν ὑπηρε-
 τῶν παρεστηκῶς ἔδωκε
 ῥάπισμα τῷ Ἰησοῦ,
 εἰπὼν, Οὕτως ἀποκρίνη
 τῷ ἀρχιερεῖ;

23. Ἀπεκρίθη αὐτῷ ὁ
 Ἰησοῦς, Εἰ κακῶς ἐλά-
 λησα, μαρτύρησον περὶ
 τοῦ κακοῦ· εἰ δὲ καλῶς,
 τί με δέρεις;

59. Οἱ δὲ ἀρχιερεῖς
 καὶ οἱ πρεσβύτεροι καὶ τὸ
 συνέδριον ὅλον ἐξήτουν
 ψευδομαρτυρίαν κατὰ τοῦ
 Ἰησοῦ, ὅπως αὐτὸν θανα-
 τώσωσι,

60. Καὶ οὐχ εὑρον·
 καὶ πολλῶν ψευδομαρ-
 τύρων προσελθόντων, οὐχ
 εὑρον. Ὑστερον δὲ προσ-
 ελθόντες δύο ψευδομάρ-
 τυρες

61. Εἶπον, Οὗτος ἔφη,
 Δύναμαι καταλῦσαι τὸν
 ναὸν τοῦ Θεοῦ, καὶ διὰ
 τριῶν ἡμερῶν οἰκοδομη-
 σαι αὐτόν.

62. Καὶ ἀναστὰς ὁ
 ἀρχιερεὺς εἶπεν αὐτῷ,
 Οὐδὲν ἀποκρίνη, τί οὗτοι
 σου καταμαρτυροῦσιν;

63. Ὁ δὲ Ἰησοῦς
 ἐσίλωπα. καὶ ἀποκριθεὶς
 ὁ ἀρχιερεὺς εἶπεν αὐτῷ,
 Ἐξορκίζω σε κατὰ τοῦ
 Θεοῦ τοῦ ζῶντος, ἵνα
 ἡμῖν εἴπῃς, εἰ σὺ εἶ ὁ
 Χριστὸς, ὁ υἱὸς τοῦ
 Θεοῦ.

64. Λέγει αὐτῷ ὁ
 Ἰησοῦς, Σὺ εἶπας. πλὴν
 λέγω ὑμῖν, Ἀπ' ἄρτι
 ὁψέσθῃς τὸν υἱὸν τοῦ ἀν-
 θρώπου καθήμενον ἐκ

said unto them: behold,
 they know what I said.

22. And when he had
 thus spoken, one of the
 officers which stood by
 struck Jesus with the
 palm of his hand, say-
 ing, Answerest thou the
 high priest so?

23. Jesus answered
 him, If I have spoken
 evil, bear witness of the
 evil: but if well, why
 smitest thou me?

Matt. xxvi. 59. Now
 the chief priests, and
 elders, and all the coun-
 cil, sought false witness
 against Jesus, to put
 him to death;

60. But found none:
 yea, though many false
 witnesses came, yet
 found they none. At
 the last came two false
 witnesses,

61. And said, This fel-
 low said, I am able to
 destroy the temple of
 God, and to build it in
 three days.

62. And the high priest
 arose, and said unto
 him, Answerest thou
 nothing? what is it
 which these witness
 against thee?

63. But Jesus held his
 peace. And the high
 priest answered and
 said unto him, I adjure
 thee by the living God,
 that thou tell us whether
 thou be the Christ, the
 Son of God.

64. Jesus saith unto
 him, Thou hast said:
 nevertheless I say unto
 you, Hereafter shall ye
 see the Son of man sit-
 ting on the right hand

said to them; they know
 what I have told them.

22. One of the high
 priest's servants was
 standing near by. When
 Jesus said this, he boxed
 Jesus' ears, and said,
 Dost thou answer the
 high priest so?

23. Jesus said to him,
 If I have spoken evil,
 show what is evil; and
 if I have spoken well,
 why dost thou strike
 me?

59. But the chief
 priests and the whole
 council sought accusa-
 tions against Jesus, so
 as to put him to death.

60. But they did not
 find any, because many
 accused him falsely, and
 the accusations did not
 agree. Then there came
 two false witnesses.

61. They said, We have
 heard this man say, I will
 destroy this hand-made
 temple, and in three
 days I will build another,
 which is not made by
 hands.

62. The high priest
 arose, and said to Jesus,
 Why dost thou not an-
 swer to what they show
 against thee?

63. Jesus was silent,
 and made no reply. And
 the high priest said to
 him again, In the name
 of the living God I ad-
 jure thee, Tell us, art
 thou the Christ, the Son
 of God?

64. And Jesus said to
 him, That I am. And
 I will tell you also that
 from now on you will
 all understand the son
 of man, who is equal

δεξιῶν τῆς δυνάμεως, καὶ ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ.

65. Τότε ὁ ἀρχιερεὺς διεβόηξε τὰ ῥημάτων αὐτοῦ, λέγων, "Ὅτι ἐβλασφήμησε· τί ἔτι χρεῖαν ἔχομεν μαρτύρων; Ἴδε, νῦν ἠκούσατε τὴν βλασφημίαν αὐτοῦ.

66. Τί ὑμῖν δοκεῖ; Οἱ δὲ ἀποκριθέντες εἶπον, "Ενοχος θανάτου ἐστὶ.

67. Τότε ἐνέπτυσαν εἰς τὸ πρόσωπον αὐτοῦ.

68. Καὶ οἱ ἄνδρες οἱ συνέχοντες τὸν Ἰησοῦν ἐνέπαιζον αὐτῷ, δέροντες.

64. Καὶ περικαλύψαντες αὐτὸν, ἔτυπον αὐτοῦ τὸ πρόσωπον, καὶ ἐπηρώτων αὐτὸν, λέγοντες, Προφήτευσον, τίς ἐστὶν ὁ παῖς σου;

65. Καὶ ἕτερα πολλὰ βλασφημοῦντες ἔλεγον εἰς αὐτόν.

1. Πρῶτας δὲ γενομένης, συμβούλιον ἔλαβον πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ κατὰ τοῦ Ἰησοῦ, ὥστε θανατῶσαι αὐτόν.

2. Καὶ δέσαντες αὐτὸν ἀπήγαγον, καὶ παρέδωκαν αὐτὸν Ποντίῳ Πιλάτῳ τῷ ἡγεμόνι.

28. Ἀγουσιν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα εἰς τὸ πραιτώριον. ἦν δὲ πρῶτα· καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ πραιτώριον, ἵνα μὴ μιανθῶσιν, ἀλλ' ἵνα φάγωσι τὸ πάσχα.

29. Ἐξῆλθεν οὖν ὁ Πιλάτος πρὸς αὐτοὺς, καὶ εἶπε, Τίνα κατηγορίαν φέρετε κατὰ τοῦ ἀνθρώπου τούτου;

of power, and coming in the clouds of heaven. in power with God in heaven.

65. Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.

66. What think ye? They answered and said, He is guilty of death.

67. Then did they spit in his face.

Luke xxii. 63. And the men that held Jesus mocked him, and smote him.

64. And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee?

65. And many other things blasphemously spake they against him.

Matt. xxvii. 1. When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death:

2. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor.

John xviii. 28. Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.

29. Pilate then went out unto them, and said, What accusation bring ye against this man?

65. Then the high priest tore his clothes, and said, Thou art blaspheming. What need have we of witnesses? You have heard him blaspheme.

66. What shall you decide about him? And all decided that he was guilty of death.

67. Then they began to spit into his face.

63. And the men that held him, struck and scratched him.

64. And covering his eyes, they struck him in the face, saying, Now guess who has struck thee.

65. And many other curses did they pronounce against him.

1. When the morning came, all the elders of the people, the chief priest, and the learned took counsel against Jesus to put him to death.

2. And having bound him, they took him to Pontius Pilate the governor.

28. And they led Jesus from Caiaphas to the court; but they themselves did not enter the court, lest they should be defiled and could not eat the passover.

29. Pilate came out to them, and said, Of what do you accuse this man?

30. Ἀπεκρίθησαν καὶ εἶπον αὐτῷ, Εἰ μὴ ἦν οὗτος κακοποιὸς, οὐκ ἂν σοι παρεδώκαμεν αὐτόν.

31. Εἶπεν οὖν αὐτοῖς ὁ Πιλάτος, Λάβετε αὐτὸν ὑμεῖς, καὶ κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν. εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι, Ἡμῖν οὐκ ἐξεστὶν ἀποκτείνειν οὐδένα·

32. Ἰνα ὁ λόγος τοῦ Ἰησοῦ πληρωθῇ, ὃν εἶπε σημαίνων ποῖω θανάτῳ ἡμελλεν ἀποθνήσκειν.

2. Ἡρξάντο δὲ κατηγορεῖν αὐτοῦ, λέγοντες, Τοῦτον εὐρομεν διαστρέφοντα τὸ ἔθνος, καὶ κωλύοντα Καίσαρι φόρους διδόναι, λέγοντα ἑαυτὸν Χριστὸν βασιλέα εἶναι.

34. Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Ἀφ' ἑαυτοῦ σὺ τοῦτο λέγεις, ἢ ἄλλοι σοι εἶπον περὶ ἐμοῦ;

35. Ἀπεκρίθη ὁ Πιλάτος, Μήτι ἐγὼ Ἰουδαῖός εἰμι; τὸ ἔθνος τὸ σὸν καὶ οἱ ἀρχιερεῖς παρέδωκάν σε ἐμοί· τί ἐποίησας;

36. Ἀπεκρίθη ὁ Ἰησοῦς, Ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου· εἰ ἐκ τοῦ κόσμου τούτου ἦν ἡ βασιλεία ἡ ἐμὴ, οἱ ὑπηρέται ἀν' οἱ ἐμοὶ ἡγωνίζοντο, ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις· νῦν δὲ ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐντεῦθεν.

33. Εἰσῆλθεν οὖν εἰς τὸ πραιτώριον πάλιν ὁ Πιλάτος, καὶ ἐφώνησε τὸν Ἰησοῦν, καὶ εἶπεν αὐτῷ, Σὺ εἰ ὁ βασιλεὺς τῶν Ἰουδαίων;

30. They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

31. Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:

32. That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.^d

Luke xxiii. 2. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a king.^e

John xviii. 34. Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

35. Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?

36. Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

33. Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

30. And they said to him in reply, If he were not a malefactor, and had not done any evil, we should not have brought him before thee.

31. Then Pilate said to them, Take him, and judge him according to your law. And they said, It is not lawful for us to put any one to death.

32. Thus was the saying of Jesus fulfilled, which showed by what death he would die.

2. And all began to accuse him, We think that this man is perverting the nation, and forbidding men to give tribute to Cæsar, calling himself king and Christ.

34. Jesus replied to them, Thou thyself considerest me a king, or thou sayest only what others have said of me.

35. Pilate answered, I am not a Jew; thy own nation and thy chief priests have delivered thee to me. And I ask what thou hast done.

36. Jesus answered, My kingdom is not of the earth. If my kingdom were of the earth, my servants would fight for me, that I should not be delivered to the chief priests: but you see that my kingdom is not such.

38. And Pilate entered the court, and called Jesus, and said to him, Thou art the King of the Jews.

37. Εἶπεν οὖν αὐτῷ ὁ Πιλάτος, Οὐκοῦν βασιλεὺς εἶ σύ; ἀπεκρίθη ὁ Ἰησοῦς, Σὺ λέγεις, ὅτι βασιλεὺς εἰμι ἐγώ. ἐγὼ εἰς τοῦτο γεγέννημαι, καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον, ἵνα μαρτυρήσω τῇ ἀληθείᾳ. πᾶς ὁ ὢν ἐκ τῆς ἀληθείας ἀκούει μου τῆς φωνῆς.

38. Λέγει αὐτῷ ὁ Πιλάτος, Τί ἐστὶν ἀλήθεια; Καὶ τοῦτο εἰπὼν, πάλιν ἐξῆλθε πρὸς τοὺς Ἰουδαίους, καὶ λέγει αὐτοῖς, Ἐγὼ οὐδεμίαν αἰτίαν εὐρίσκω ἐν αὐτῷ.

37. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

38. Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.

37. Pilate said to him, Dost thou consider thyself a king? Jesus said to him, Thou callest me king. I came into the world to confirm the truth; every man who lives by the truth understands my voice.

38. Pilate said to him, What is the truth? And when he had said this, he went out again to the Jews, and said to them, I find no guilt in him.

(a) When the disciples fell asleep for a little while, Jesus said to them, Wake up.

(b) In many texts *λελάληκα*.

(c) *The right* means *equal*. Jesus says that the son of man is equal to the power of God, and so he is the very Christ whom the Jews are expecting.

(d) *What death he would die* has to be understood to mean that Jesus guessed that he would not be put to death by the Jews, but by the Romans. The saying to which this verse refers is that about the cross, Take thy cross and follow me. If Jesus had been afraid of death at the hands of the Jews, he would not have spoken of the cross: it was only the Romans who executed people by crucifying them.

(e) The first accusation: he takes the Jewish nation away from the customary path.

The second: he forbids the paying of tribute, calling himself king. He preaches the kingdom of the sons of God and calls himself Christ, who has brought the announcement about this kingdom.

The accusation is quite correct; all that Jesus did, and so he does not deny the accusations. It would have been

useless to explain the meaning to those who did not wish to understand him.

(f) *νῦν* in the sense of *behold*.

(g) In many texts the word *πάλιν*, which confuses the sense, is wanting.

In questioning Jesus, Pilate asks what he means by calling himself the King of the Jews. Jesus says to him, I call myself king in the sense of having established the truth among men: that was my vocation; that I did, and in this sense I was and am king, and thou recognizest me as a king. I have explained the truth, and every living man understands the truth. Pilate says that he does not understand what the truth is; but he goes to the Jews, and tells them that he does not see any guilt in the man. When the people say that the chief guilt of Jesus is that he calls himself the son of God, Pilate is troubled even more. The words of Jesus that he is a king in that he announces the truth, and now, that he announces the truth as the son of God, present to him Jesus as a man of unusual elevation of soul. He calls him to himself, and asks him whence he comes, that is, how he understands his origin. But Jesus makes no reply, for he is stopped by the consciousness that explanations are unnecessary.

3. Καὶ κατηγοροῦν αὐ-
τοῦ οἱ ἀρχιερεῖς πολλὰ.

5. Οἱ δὲ ἐπίσχονον λέ-
γοντες, Ὅτι ἀνασείει τὸν
λαόν, διδάσκων καθ'
ἑλθὼς τῆς Ἰουδαίας, ἀρξά-
μενος ἀπὸ τῆς Γαλιλαίας
ἕως ᾧδε.

4. Ὁ δὲ Πιλάτος πάλιν ἐπηρώτησεν αὐτὸν,
λέγων, Οὐκ ἀποκρίνη οὐ-
δέν; Ἴδε πόσα σου κατα-
μαρτυροῦσιν.

Mark xv. 3. And the
chief priests accused
him of many things;

Luke xxi. 5. And
they were the more
fierce, saying, He stir-
reth up the people,
teaching throughout all
Jewry, beginning from
Galilee to this place.

Mark xv. 4. And Pi-
late asked him again,
saying, Answerest thou
nothing? behold how
many things they wit-
ness against thee.

3. But the chief priests
accused him of many
things.

5. And the chief priests
were persistent, and
said, He has with his
teaching stirred up the
nation throughout Ju-
dea, beginning with
Galilee.

4. And Pilate began
once more to ask him,
saying, Why dost thou
not answer? Thou seest
how they accuse thee.

5. Ὁ δὲ Ἰησοῦς οὐκ ἐτι οὐδὲν ἀπεκρίθη, ὥστε θαυμάζειν τὸν Πιλάτον.

6. Πιλάτος δὲ, ἀκούσας Γαλιλαῖαν, ἐπηρώτησεν εἰ ὁ ἄνθρωπος Γαλιλαῖός ἐστι·

7. Καὶ ἐπιγνοὺς ὅτι ἐκ τῆς ἐξουσίας Ἡρώδου ἐστίν, ἀνέπεμψεν αὐτὸν πρὸς Ἡρώδην, ὃντα καὶ αὐτὸν ἐν Ἱεροσολύμοις ἐν ταῦταις ταῖς ἡμέραις.

8. Ὁ δὲ Ἡρώδης ἰδὼν τὸν Ἰησοῦν ἐχάρη λίαν· ἦν γὰρ θέλων ἐξ ἱκανοῦ ἰδεῖν αὐτὸν, διὰ τὸ ἀκοῦειν πολλὰ περὶ αὐτοῦ· καὶ ἡλπίζε τι σημεῖον ἰδεῖν ὑπ' αὐτοῦ γινόμενον.

9. Ἐπηρώτα δὲ αὐτὸν ἐν λόγοις ἱκανοῖς. αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ.

11. Ἐξουθενήσας δὲ αὐτὸν ὁ Ἡρώδης σὺν τοῖς στρατεύμασιν αὐτοῦ, καὶ ἐμπαίξας, περιβαλὼν αὐτὸν ἐσθῆτα λαμπράν, ἀνέπεμψεν αὐτὸν τῷ Πιλάτῳ.

12. Ἐγένοντο δὲ φίλοι ὁ τε Πιλάτος καὶ ὁ Ἡρώδης ἐν αὐτῇ τῇ ἡμέρᾳ μετ' ἀλλήλων· προὔπηρχον γὰρ ἐν ἐχθρᾷ ὄντες πρὸς ἑαυτούς.

5. But Jesus yet answered nothing; so that Pilate marvelled.

Luke xxiii. 6. When Pilate heard of Galilee, he asked whether the man were a Galilean.

7. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

8. And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him.

9. Then he questioned with him in many words; but he answered him nothing.

11. And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.

12. And the same day Pilate and Herod were made friends together; for before they were at enmity between themselves.

5. But Jesus did not answer with a single word, so that Pilate marvelled very much.

6. When Pilate heard of Galilee, he asked whether the man was a Galilean.

7. When he heard that he belonged to Herod's jurisdiction, he sent him to Herod, who was at that time at Jerusalem.

8. And when Herod saw Jesus, he was very glad, for Herod had heard much of him and had for a long time wanted to see him. Herod thought that he would see him do some miracle.

9. And he questioned him a great deal; but he did not answer him.

11. And Herod with his soldiers, thinking little of him, dressed him in a red robe, and sent him back to Pilate.

12. And from that day Pilate and Herod became friends, for before they were at enmity.

Pilate, troubled and fearing to take the matter into his hands, used a pretext for sending Jesus to Herod, in order to throw the responsibility on him, but Herod regarded the whole affair as of little consequence. He had heard of Jesus before, and thought he would find something interesting in him, and so sent for him and questioned him; but he saw only a man who did not speak, a kind

of a fool, and so mocked him by dressing him up and sending him back to Pilate.

13. Πιλάτος δὲ, συγκαλεσάμενος τοὺς ἀρχιερεῖς καὶ τοὺς ἀρχοντας καὶ τὸν λαόν,

14. Εἶπε πρὸς αὐτοὺς, Προσηνέγκατέ μοι τὸν ἄνθρωπον τοῦτον, ὡς ἀποστρέφοντα τὸν λαόν καὶ ἰδοὺ, ἐγὼ ἐνώπιον ὑμῶν ἀνακρίνας οὐδὲν εὔρον ἐν τῷ ἀνθρώπῳ τοῦτῳ αἰτιον, ὃν κατηγορεῖτε κατ' αὐτοῦ.

15. Ἀλλ' οὐδὲ Ἡρώδης· ἀνέπεμψα γὰρ ὑμᾶς πρὸς αὐτόν, καὶ ἰδοὺ, οὐδὲν ἄξιον θανάτου ἐστὶ πεπραγμένον αὐτῷ.

16. Παιδεύσας οὖν αὐτὸν ἀπολύσω.

13. Οἱ δὲ πάλιν ἔκραξαν, Σταύρωσον αὐτόν.

15. Κατὰ δὲ ἑορτὴν εἰώθει ὁ ἡγεμὼν ἀπολύειν ἓνα τῷ ὄχλῳ δέσμιον, ὃν ᾗθελον.

16. Εἶχον δὲ τότε δέσμιον ἐπίσημον, λεγόμενον Βαραββᾶν.

19. Ὅστις ἦν διὰ στάσιν τινα γενομένην ἐν τῇ πόλει καὶ φόνον βεβλημένος εἰς φυλακὴν.

17. Συνηγμένων οὖν αὐτῶν, εἶπεν αὐτοῖς ὁ Πιλάτος, Τίνα θέλετε ἀπολύσω ὑμῖν; Βαραββᾶν, ἢ Ἰησοῦν τὸν λεγόμενον Χριστόν;

18. Ἦιδει γὰρ ὅτι διὰ φόβον παρέδωκαν αὐτόν.

11. Οἱ δὲ ἀρχιερεῖς ἀνέσεισαν τὸν ὄχλον, ἵνα μᾶλλον τὸν Βαραββᾶν ἀπολύσῃ αὐτοῖς.

Luke xxiii. 13. And Pilate, when he had called together the chief priests and the rulers and the people,

14. Said unto them, Ye have brought this man unto me, as one that perverteth the people; and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him:

15. No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him.

16. I will therefore chastise him, and release him.

Mark xv. 13. And they cried out again, Crucify him.

Matt. xvii. 15. Now at that feast the governor was wont to release unto the people a prisoner, whom they would.

16. And they had then a notable prisoner, called Barabbas.

Luke xxiii. 19. (Who for a certain sedition made in the city, and for murder, was cast into prison.)

Matt. xxvii. 17. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?

18. For he knew that for envy they had delivered him.

Mark xv. 11. But the chief priests moved the people, that he should rather release Barabbas unto them.

13. But Pilate, when he had called together the chief priests and the rulers and the people,

14. Said to them, You have brought this man to me, because he perverts the people; and here I have examined him in your presence, and have found no fault in him, of which you accuse him;

15. Nor has Herod found any, for I sent you to him; and you see that nothing has been found for which he should be worthy of death.

16. And so punish him, and set him free.

13. But they cried, Crucify him.

15. At the feast the governor was in the habit of releasing one of the prisoners, whom they wanted.

16. And they had then a prisoner, called Barabbas.

19. Barabbas had caused sedition and murder in the city, and was sitting in prison.

17. And Pilate said to them, Whom do you want me to release to you, Barabbas or Jesus, who is called Christ?

18. For he saw that the chief priests had delivered him out of envy.

11. But the chief priests incited the people to cry, that he should rather release Barabbas to them.

12. Ὁ δὲ Πιλάτος ἀποκριθεὶς πάλιν εἶπεν αὐτοῖς, Τί οὖν θέλετε ποιήσω ὃν λέγετε βασιλέα τῶν Ἰουδαίων;

13. Οἱ δὲ πάλιν ἔκραξαν, Σταύρωσον αὐτόν.

20. Πάλιν οὖν ὁ Πιλάτος προσεφώνησε, θέλων ἀπολύσαι τὸν Ἰησοῦν.

21. Οἱ δὲ ἐπεφώνουν λέγοντες, Σταύρωσον, σταύρωσον αὐτόν.

22. Ὁ δὲ τρίτον εἶπε πρὸς αὐτοὺς, Τί γὰρ κακὸν ἐποίησεν οὗτος; οὐδὲν αἰτίων θανάτου εὑρον ἐν αὐτῷ· παιδεύσας οὖν αὐτὸν ἀπολύσω.

4. Ἴδε, ἄγω ὑμῖν αὐτὸν ἔξω, ἵνα γινώτε ὅτι ἐν αὐτῷ οὐδεμίαν αἰτίαν εὐρίσκω.

6. Ὅτε οὖν εἶδον αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ὑπηρέται, ἐκραύγασαν λέγοντες, Σταύρωσον, σταύρωσον. λέγει αὐτοῖς ὁ Πιλάτος, Λάβετε αὐτὸν ὑμεῖς καὶ σταυρώσατε· ἐγὼ γὰρ οὐχ εὐρίσκω ἐν αὐτῷ αἰτίαν.

7. Ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι, Ἡμεῖς νόμον ἔχομεν, καὶ κατὰ τὸν νόμον ἡμῶν ὀφείλει ἀποθανεῖν, ὅτι ἐαυτὸν υἱὸν τοῦ Θεοῦ ἐποίησεν.

8. Ὅτε οὖν ἤκουσεν ὁ Πιλάτος τοῦτον τὸν λόγον, μᾶλλον ἐφοβήθη.

9. Καὶ εἰσῆλθεν εἰς τὸ πραιτώριον πάλιν, καὶ λέγει τῷ Ἰησοῦ, Πόθεν εἰ σύ; ὁ δὲ Ἰησοῦς ἀποκρισὼν οὐκ ἔδωκεν αὐτῷ.

10. Λέγει οὖν αὐτῷ ὁ Πιλάτος, Ἐμοὶ οὐ λα-

12. And Pilate answered and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews?

13. And they cried out again, Crucify him.

Luke xxiii. 20. Pilate therefore, willing to release Jesus, spake again to them.

21. But they cried, saying, Crucify him, crucify him.

22. And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go.

John xix. 4. Behold, I bring him forth to you, that ye may know that I find no fault in him.

6. When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him.

7. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

8. When Pilate therefore heard that saying, he was the more afraid;

9. And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.

10. Then saith Pilate unto him, Speakest thou not unto me? knowest

12. And Pilate replied to them, What, then, do you want me to do with him whom you call the King of the Jews?

13. And they cried again, Crucify him.

20. And Pilate again tried to persuade them that they should release Jesus.

21. But they cried again, Crucify him.

22. And he said to them for the third time, What wrong has he done you? I have found no cause for which he should be put to death; Punish him, and let him go.

4. I will let him out of the court, for I find no fault in him.

6. When the chief priests and their servants saw him, they cried, Crucify him. And Pilate said, Take him and crucify him, for I find no fault in him.

7. The Jews answered him, We have a law, and by our law he ought to die who makes himself a son of God.

8. When Pilate heard this, that Jesus was the son of God, he was disturbed even more.

9. And he returned to the court, and said to Jesus, Who art thou? But Jesus made no answer.

10. Pilate said to him, Dost thou not answer me? Dost thou not

λαῖς; οὐκ οἶδας ὅτι ἐξουσίαν ἔχω σταυρῶσαί σε, καὶ ἐξουσίαν ἔχω ἀπολύσαι σε;

11. Ἀπεκρίθη ὁ Ἰησοῦς, Οὐκ εἶχες ἐξουσίαν οὐδεμίαν κατ' ἐμοῦ, εἰ μὴ ἦν σοι δεδομένον ἀνωθεν· διὰ τοῦτο ὁ παραδιδούς μέ σοι μείζονα ἁμαρτίαν ἔχει.

thou not that I have power to crucify thee, and have power to release thee?

11. Jesus answered, Thou couldst have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

know that I can crucify or release thee?

11. And Jesus answered, Thou hast no power over me, if thou art not taught by God.

The last words are a useless, incoherent interpolation. Pilate says, I have the power to kill thee or not. If thou seest the light, thou walkest toward the light; if thou dost not see it, thou wilt inevitably do the work of darkness. And immediately that which Jesus has said takes place. He, that is, Pilate, wants to save him, but cannot do so. He who betrayed me had the power not to do so; but thou hast not the power to release me, and thou wilt not release me; if thou wert taught the light, thou wouldst be able to do so, but now thou canst not do so.

12. Ἐκ τούτου ἐζήτη ὁ Πιλάτος ἀπολύσαι αὐτόν. Οἱ δὲ Ἰουδαῖοι ἔκραζον λέγοντες, Ἐὰν τοῦτον ἀπολύσῃς, οὐκ εἶ φίλος τοῦ Καίσαρος. πᾶς ὁ Βασιλέα αὐτὸν ποιῶν ἀντιλέγει τῷ Καίσαρι.

24. Ἰδὼν δὲ ὁ Πιλάτος, ὅτι οὐδὲν ὠφελεῖ, ἀλλὰ μᾶλλον θόρυβος γίνεται, λαβὼν ὕδωρ, ἀπενίψατο τὰς χεῖρας ἀπέναντι τοῦ ὄχλου, λέγων, Ἀθῶός εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου· ὑμεῖς ὁψεσθε.

25. Καὶ ἀποκριθεὶς πᾶς ὁ λαὸς εἶπε, Τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν.

23. Οἱ δὲ ἐπέκειντο φωναῖς μεγάλαις, αἰτοῦν

John xix. 12. And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar.^a

Matt. xxvii. 24. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it.

25. Then answered all the people, and said, His blood be on us, and on our children.

Luke xxiii. 23. And they were instant with

12. Pilate was anxious to release him; but the Jews said, If thou lettest him go, thou art not Cæsar's faithful servant; whoever makes himself a king is Cæsar's adversary.

24. When Pilate saw that he could do nothing, but that the cry was growing louder, he took water, washed his hands before the multitude, and said, I am innocent of the blood of this just man. You see yourselves.

25. And all the people cried, His blood is on us and on our children.

23. And they cried louder still, that he be

μενοι αὐτὸν σταυρωθῆναι· καὶ κατίσχυον αἱ φωναὶ αὐτῶν καὶ τῶν ἀρχιερέων.

13. Ὁ οὖν Πιλάτος ἀκούσας τοῦτον τὸν λόγον, ἤγαγεν ἔξω τὸν Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ τοῦ βήματος.

1. Τότε οὖν ἔλαβεν ὁ Πιλάτος τὸν Ἰησοῦν, καὶ ἐμαστίγωσε.

2. Καὶ οἱ στρατιῶται πλέξαντες στέφανον ἐξ ἀκανθῶν, ἐπέθηκαν αὐτοῦ τῇ κεφαλῇ, καὶ ἱμάτιον πορφυροῦν περιέβαλον αὐτόν,

29. Καὶ κάλαμον ἐπὶ τὴν δεξιὰν αὐτοῦ· καὶ γονυπετήσαντες ἔμπροσθεν αὐτοῦ, ἐνέπαιζον αὐτῷ, λέγοντες, Χαῖρε, ὁ βασιλεὺς τῶν Ἰουδαίων.

30. Καὶ ἐμπτύσαντες εἰς αὐτόν, ἔλαβον τὸν κάλαμον, καὶ ἔτυπτον εἰς τὴν κεφαλὴν αὐτοῦ.

14. Ἦν δὲ παρασκευὴ τοῦ πάσχα, ὥρα δὲ ὥσεί ἐκτῇ· καὶ λέγει τοῖς Ἰουδαίοις, Ἴδε ὁ βασιλεὺς ὑμῶν.

15. Οἱ δὲ ἐκραύγασαν, Ἄρον, ἄρον, σταύρωσον αὐτόν. λέγει αὐτοῖς ὁ Πιλάτος, Τὸν βασιλέα ὑμῶν σταυρώσω; ἀπεκρίθησαν οἱ ἀρχιερεῖς, Οὐκ ἔχομεν βασιλέα εἰ μὴ Καίσαρα.

loud voices, requiring that he might be crucified: and the voices of them and of the chief priests prevailed.

John xix. 13. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat.

1. Then Pilate therefore took Jesus, and scourged him.

2. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe.

Matt. xxvii. 29. And a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

30. And they spit upon him, and took the reed, and smote him on the head.

John xix. 14. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

15. But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cesar.

crucified, and the voices of the chief priests prevailed.

13. When Pilate understood that saying, he brought out Jesus, and sat down in his judgment seat.

1. Then Pilate took Jesus, and had him flogged.

2. And the soldiers who flogged him put a crown on his head, and a red robe on him.

29. And gave him a stick in his hand, and bowed before him, mocking him.

30. And they boxed his ears and beat him on the head, and spit on him, and said, Hail, King of the Jews.

14. It was the sixth hour, and Pilate said, This is your King.

15. They cried, Take him and crucify him. Pilate said, You want me to crucify your king. The chief priests replied, We have no king but Cæsar.

(α) Jesus had been saying all the time that the kingdom of God, which is in all men, must take the place of the kingdom of Cæsar, and he was right.

Pilate wants to save Jesus; but he lives by the Herodian leaven, that is, for him the considerations of state are



MISS MARY ANN BROWN



Christ before Pilate

Photogravure from Painting by M. Munkacsy



higher than anything, and the chief priests know this, and lead him with these considerations of state, as by a leash, whither they want.

5. Ἐξῆλθεν οὖν ὁ Ἰη-
σοῦς ἔξω, φορῶν τὸν
ἀκάνθινον στέφανον, καὶ
τὸ πορφυροῦν ἱμάτιον.
καὶ λέγει αὐτοῖς, Ἴδε ὁ
ἄνθρωπος.

John xix. 5. Then
came Jesus forth, wear-
ing the crown of thorns,
and the purple robe.
And Pilate saith unto
them, Behold the man!

5. Jesus came out in
his crown and red robe,
and said to them, Behold
the man!

From the context it is Jesus who says, Behold the man, and not Pilate. In the mouth of Jesus these words can have a deep significance, but in Pilate's mouth none whatever. As a doubtful place, which is of no consequence to the teaching, it may be omitted. But in the mouth of Jesus these words have the following meaning: I am a man, remember this, and everything which you ought to do concerning me will be clear to all, and your disputes and dissensions will be ended. I am a man, and remembering this it will be clear to you that you can do nothing to me.

The verse may even be left where it stands, but it is also in place here, since it corresponds to Pilate's words, Behold your king.

Pilate says, Behold your king. Jesus says, Behold the man. And as before Jesus in a short speech replied to the false accusations of the Jews, expressing his whole teaching, even so he now with one word answers all their doubts and expresses all his teaching.

In the last verses certain transpositions in the harmonization of the four gospels were inevitable. What guided me in these transpositions was this, that Jesus was judged by his chief priests, then by Pilate, then was sent to Herod, and then back again to Pilate, who three times came out to the people, trying to free Jesus, and then was compelled to turn him over to be put to death, because

the chief priests said to him that the release of Jesus would be unfriendly to Cæsar.

16. Τότε οὖν παρέδωκεν αὐτὸν αὐτοῖς, ἵνα σταυρωθῇ.

31. Ἐξέδυσαν αὐτὸν τὴν χλαμύδα, καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ· καὶ ἀπήγαγον αὐτὸν εἰς τὸ σταυρῶσαι.

17. Καὶ βαστάζων τὸν σταυρὸν αὐτοῦ ἐξῆλθεν εἰς τὸν λεγόμενον Κρανίου τόπον, ὃς λέγεται Ἑβραϊστὶ Γολγοθᾶ·

18. Ὅπου αὐτὸν ἐσταύρωσαν, καὶ μετ' αὐτοῦ ἄλλους δύο ἐντεῦθεν καὶ ἐντεῦθεν, μέσον δὲ τὸν Ἰησοῦν.

34. Ὁ δὲ Ἰησοὺς ἔλεγε, Πάτερ, ἄφες αὐτοῖς· οὐ γὰρ οἶδασιν τί ποιοῦσι. διαμεριζόμενοι δὲ τὰ ἱμάτια αὐτοῦ, ἔβαλον κλῆρον.

29. Καὶ οἱ παραπορευόμενοι ἐβλασφύμουν αὐτὸν, κινῶντες τὰς κεφαλὰς αὐτῶν, καὶ λέγοντες, Οὐά, ὁ καταλύν τὸν ναὸν, καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν,

30. Σῶσον σεαυτὸν, καὶ κατὰβα ἀπὸ τοῦ σταυροῦ.

31. Ὅμοιως δὲ καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες πρὸς ἀλλήλους μετὰ τῶν γραμματέων ἔλεγον, Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι.

32. Ὁ Χριστὸς ὁ βασιλεὺς τοῦ Ἰσραὴλ καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, ἵνα ἴδωμεν καὶ πιστεύσωμεν.

John xix. 16. Then delivered he him therefore unto them to be crucified.

Matt. xxvii. 31. They took the robe off from him, and put his own raiment on him, and led him away to crucify him.

John xix. 17. And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Galgotha:

18. Where they crucified him, and two others with him, on either side one, and Jesus in the midst.

Luke xxiii. 34. Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.

Mark xv. 29. And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days,

30. Save thyself, and come down from the cross.

31. Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save.

32. Let Christ the King of Israel descend now from the cross, that we may see and believe.

16. Then Pilate delivered him to them to be crucified.

31. And they took off his red robe, and put on his own garment, and led him away to crucify him.

17. And he carried his cross to the place called Golgotha.

18. And there they crucified him, and two others with him, on either side one, and Jesus in the middle.

34. Jesus said, Father, forgive them, for they do not know what they do.

29. And the people mocked him: they came up, and shook their heads, saying, And thou wouldst destroy the temple, and build it up again in three days;

30. Save thyself, and come down from the cross.

31. And the chief priests and learned men laughed among themselves, saying, He has saved others, but cannot save himself.

32. Let Christ, the King of the Jews, come down from the cross and we will believe him.

43. Πέποιθεν ἐπὶ τὸν Θεὸν ῥυσάσθω νῦν αὐτόν, εἰ θέλει αὐτόν. εἶπε γὰρ, Ὅτι Θεοῦ εἰμι υἱός.

36. Ἐνέπαιζον δὲ αὐτῷ καὶ οἱ στρατιῶται,

44. Τὸ δ' αὐτὸ καὶ οἱ λησταὶ οἱ συσταυρωθέντες αὐτῷ ὠνέδιζον αὐτῷ.

39. Εἷς δὲ τῶν κρεμασθέντων κακούργων ἐβλασφήμει αὐτόν, λέγων, Εἰ σὺ εἶ ὁ Χριστὸς, σῶσον σεαυτὸν καὶ ἡμᾶς.

40. Ἀποκριθεὶς δὲ ὁ ἕτερος ἐπετίμα αὐτῷ, λέγων, Οὐδὲ φοβῆ ἡ σὺν Θεῷ, ὅτι ἐν τῷ αὐτῷ κρίματι εἶ;

41. Καὶ ἡμεῖς μὲν δικαίως· ἀξία γὰρ ὧν ἐπράξμεν ἀπολαμβάνομεν· οὗτος δὲ οὐδὲν ἄτοπον ἔπραξε.

42. Καὶ ἔλεγε τῷ Ἰησοῦ, Μνήσθητί μου, κύριε, ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ σου.

43. Καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς, Ἀμὴν, λέγω σοι, σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ.

46. Περὶ δὲ τὴν ἐννάτην ὥραν ἀνεβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ, λέγων, Ἥλι, Ἥλι, λαμὰ σαβαχθανί; τοῦτ' ἔστι, Ὁ Θεέ μου, Θεέ μου, ἵνατί με ἔγκατέλιπες;

47. Τινὲς δὲ τῶν ἐκεῖ ἐστῶτων ἀκούσαντες ἔλεγον, Ὅτι Ἥλιαν φωνεῖ οὗτος.

49. Οἱ δὲ λοιποὶ ἔλεγον, Ἀφες, ἰδῶμεν εἰ ἔρχεται Ἥλιος σῶσαι αὐτόν.

Matt. xxvii. 43. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.

Luke xviii. 36. And the soldiers also mocked him.

Matt. xxvii. 44. The thieves also, which were crucified with him, cast the same in his teeth.

Luke xviii. 39. And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.

40. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

41. And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

42. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

43. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise.^b

Matt. xxvii. 46. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

47. Some of them that stood there, when they heard that, said, This man calleth for Elias.

49. The rest said, Let be, let us see whether Elias will come to save him.

43. He trusted all the time in God; let him save himself now, for he says that he is the son of God.

36. And the soldiers also mocked him.

44. And the robbers, who were crucified with him, mocked him.

39. And one of the robbers who were hanged with him, scolded him, saying, If thou art Christ, save thyself and us.

40. But the other stopped him, saying, Dost thou not fear God? Thou art punished enough.

41. We deserve it, but he has done no wrong.

42. And he said to Jesus, Remember me, Lord, in thy kingdom.

43. And Jesus said to him, Thou speakest truly: now thou art in paradise with me.

46. About the ninth hour, Jesus said in a loud voice, Eli, Eli, lama sabachthani? which means, My God, my God, in what hast thou left me?

47. Some of those who stood near heard it, and said, He is calling Elijah.

49. And others said, Let be, let us see whether Elijah will come.

28. Μετὰ τοῦτο εἰδὼς ὁ Ἰησοῦς, ὅτι πάντα ἤδη τετέλεσται, ἵνα τελειωθῇ ἡ γραφή, λέγει, Διψῶ.

48. Καὶ εὐθέως δραμὼν εἰς ἐξ αὐτῶν, καὶ λαβὼν σπόγγον, πλήσας τε ὄξους, καὶ περιθεὶς καλὰ μω, ἐπότιζεν αὐτόν.

30. Ὃτε οὖν ἔλαβε τὸ ὄξος ὁ Ἰησοῦς,

46. Καὶ φωνήσας φωνῇ μεγάλῃ ὁ Ἰησοῦς εἶπε, Πάτερ, εἰς χεῖράς σου παραθήσομαι τὸ πνεῦμά μου.

30. Τετέλεσται· καὶ κλῖνας τὴν κεφαλὴν, παρέδωκε τὸ πνεῦμα.

John xix. 28. After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst.

Matt. xxvii. 48. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.

John xix. 30. When Jesus therefore had received the vinegar,

Luke xxiii. 46. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit.

John xix. 30. It is finished: and he bowed his head, and gave up the ghost.

28. Then Jesus called out, I want to drink.

48. And a man took a sponge, and filled it with vinegar, and put it on a reed, and gave him this vinegar to drink.

30. And when Jesus had partaken of the vinegar,

46. He said in a loud voice, Father, into thy hands I give my spirit.

30. It is finished: and he bowed his head, and gave up the ghost.

(a) In many texts this is wanting. The robber has heard about a King Jesus, and says, Remember me in thy kingdom, that is, can I not in some way be with thee?

(b) The robber took pity on Jesus, and this feeling of pity was a manifestation of life, and so Jesus says to him, Thou livest.

(c) Jesus is barely alive, and calls out, My God, in what, in what weary body, hast thou left my spirit.

(d) ἐγκαταλείπω, to leave in something.

THE VICTORY OF THE SPIRIT OVER THE FLESH

Having said this, Jesus went with his disciples into the garden of Gethsemane. And when he came into the garden, he said, Let us stay here, I want to pray.

And he went up to Peter and the two sons of Zebedee and was sorrowful and grieved. And he said to them, My heart is heavy, I shall be sorrowful before my death. Stay here, and be not dispirited, as I am.

And he went a little distance away, and lay down on the ground on his face, and began to pray, and said, My Father, spirit, let it not be as I wish it, that I should not die, but do as thou wishest: let me die, but to thee, as a spirit, everything is possible, and so let me not be afraid of death and have the temptation of the flesh.

Then he got up, and went up to his disciples, and saw that they were dispirited, and said to them, Can you not for one hour be strong in spirit, so as not to fall into the temptation of the flesh? The spirit is strong, but the flesh is weak.

And again Jesus went away from them, and began to pray, and said, Father, if I must die, let me die, let thy will be done.

And having said this, he again walked over to his disciples, and he saw that they were even more dispirited than before, and were ready to weep. And he went away from them again, and said for the third time, Father, thy will be done.

Then he returned to the disciples, and said to them, Sleep awhile and rest yourselves, for now the son of man will soon be delivered into the hands of the men of the world. Then wake up, for he who will betray me is coming already.

And when he had said this, Judas, one of the twelve disciples, suddenly appeared, and with him there was a large crowd of people with clubs and knives.

Judas knew that Jesus and his disciples frequently came to this garden, and so he brought there the guards and the servants of the chief priests. He said to them, I will bring you where he is with the disciples, and that you may be able to recognize him, watch whom I shall kiss first, for it is he.

And he went up to Jesus, and said, Hail, teacher, and kissed him.

And Jesus said to him, Didst thou come for this?

Then the guards surrounded Jesus, and wanted to take him. And Peter took a knife away from one of the servants of the chief priests, and cut off his ear.

Jesus said, We must not resist evil ; let this be. And he said to Peter, Give the sword back to him from whom thou tookest it ; he who takes up the sword will perish by the sword.

After this Jesus turned to the whole crowd, and said, Why did you come against me with weapons, as against a robber ? Have I not been every day amidst you in the temple, teaching you ? Why did you not take me then ? You could do nothing to me in the light of the day, for your power is only in the darkness.

When his disciples saw that he was taken, they fled. Then the chief commanded the soldiers to take Jesus and bind him, and to take him first to Annas, who was Caiaphas's father-in-law, for Caiaphas was the high priest in that year, and was living with his father-in-law. It was the same Caiaphas who had been planning to destroy Jesus. He considered it useful for the nation to destroy Jesus, for if he did not destroy Jesus, it would have been worse for the whole nation.

And Jesus was brought into the yard of the house, where the high priest was living.

While they were leading Jesus there, one of the disciples, Peter, walked behind, to see where they were going to take him. When they took him into the courtyard of the high priest, Peter went there himself to see how it would all end. And a girl in the yard saw Peter, and said to him, Art thou also with Jesus of Galilee ?

Peter was frightened, lest he should be also accused, and said in a loud voice before all the people, I do not know what thou sayest.

Then, when Jesus was taken into the house, and Peter entered the vestibule with the people, and a woman was warming herself at the fire, and Peter went up to her, the

wòman looked at him, and said to the people, Behold, this man looks as though he belonged to Jesus of Nazareth.

Peter was frightened even more than before, and swore that he had never been with Jesus, and did not know what kind of a man Jesus was.

A little while later some men walked over to Peter, and said, It looks, though, as if thou wert one of these seditious people; we can tell by thy speech that thou art from Galilee.

Then Peter began to curse and swear that he had never seen or known Jesus. And the moment he had said this, a cock crew. And Peter recalled the words which Jesus had spoken, when Peter swore that though all might deny him, he would not deny him. Jesus had said, To-night thou wilt deny me thrice before cockcrow. And Peter went away from the yard, and wept bitterly.

And the pastors, chief priests, scribes, and rulers assembled at the house of the high priest. And when all were assembled, they brought Jesus, and the chief priests asked him what his doctrine consisted in, and who his disciples were.

And Jesus replied, I have always spoken before all, and have never concealed anything from men. What askest thou me about? Ask those who have heard and understood my teaching, and they will tell thee.

When Jesus said this, one of the chief priests' servants struck Jesus in the face, and said, With whom art thou speaking? Is this the way to answer a chief priest?

Jesus said, If I spoke badly, say so; but if I did not speak badly, why do you beat me?

The pastors, the chief priests, tried to accuse Jesus, and at first did not find any good cause for which he might be sentenced. Then they found two false witnesses. These false witnesses said of Jesus, We ourselves heard this man say, I will destroy this hand-made temple of yours,

and in three days will build you up another temple of God, one which is not made by hand.

But even this was not sufficient cause for an accusation. And so the chief priest called out Jesus, and said, Why dost thou not reply to their testimony?

Jesus was silent, and said nothing.

Then the chief priest said to him, Tell me, then, art thou the Christ, the son of God?

Jesus answered him, and said, Yes, I am Christ, the son of God. And you will soon see for yourselves that the son of God is equal to God.

Then the chief priest called out, Thou blasphemest God, and now we need no further proofs: we have all heard thee blaspheme God.

And the chief priest turned to the assembly, and said, You have heard yourselves that he blasphemeth God, so what do you sentence him to?

And all said, We condemn him to death.

And then all the people and the guards pressed forward toward Jesus, and began to spit into his face, and strike him, and scratch him. They covered his eyes, and boxed his ears, and asked, Well, prophet, canst thou guess who has struck thee?

And Jesus was silent.

After they had mocked him, they bound him and took him before Pontius Pilate.

And he was brought to the court. Pilate, the governor, came out to them, and asked, Of what do you accuse this man?

They said, This man is doing evil, and so we have brought him before thee.

Pilate said to them, If he does evil, judge him yourselves according to your law.

And they said, We have brought him to thee that thou shouldst put him to death, for we may not kill.

And so that which Jesus had wished was fulfilled: he

had said that he must be prepared to die on the cross at the hands of the Romans, and not by his own death, or at the hands of the Jews.

When Pilate asked him of what they accused him, they said that he was guilty in that he created sedition among the people, forbidding them to pay taxes to Cæsar, and calling himself Christ and king.

Pilate listened to them, and commanded that Jesus be brought to the court. When Jesus came in to him, Pilate asked him, Art thou the King of the Jews?

Jesus said, Why dost thou ask? Dost thou ask in thy own name whether I am the King of the Jews, or dost thou ask whether what they say of me is true?

Pilate said, I am not a Jew, and it makes no difference to me what thou callest thyself, but I ask thee only what thou hast done? Didst thou call thyself king?

Jesus replied, I taught the kingdom which is not of earth.

To this Pilate replied, Still thou considerest thyself a king.

Jesus said, Not only I, but even thou canst not help considering me a king. All I teach is to reveal the truth to you. And every man who lives by the truth will understand me.

Pilate did not wish to listen to Jesus, and said, Thou speakest of truth; what is truth? and having said this, he turned around and went again to the chief priests, and said to them, In my opinion this man has done no wrong.

And the chief priests were persistent, and said that he had done much wrong and was creating sedition in all of Judea as far as Galilee.

Then Pilate began to question Jesus once more in the presence of the chief priests, but Jesus made no reply.

Thou seest how they accuse thee, so why dost thou not justify thyself?

But Jesus kept silence, and did not say another word, so that Pilate marvelled at him.

Pilate happened to think that Galilee was under Herod's jurisdiction, and so he asked, Is he from Galilee?

He was told, Yes.

Then he said, If he is from Galilee, he is under Herod's jurisdiction, and I will send him to Herod.

Herod was at that time in Jerusalem, and Pilate sent Jesus to Jerusalem to Herod, that he might get rid of him. When Jesus was brought to Herod, Herod was very glad to see him. He had heard a great deal about Jesus, and wanted to know what kind of a man he was. Herod called him up, and began to question him concerning everything he wanted to know, but Jesus did not answer him. But the chief priests and teachers accused him fiercely, as before Pilate, saying that he was a rioter. And Herod regarded Jesus as a worthless man, and, to rail at him, ordered his servants to put a red robe on him, and sent him back to Pilate.

Herod was satisfied that Pilate had respected him by sending Jesus to his court, and so they made peace, for they had been at odds before. When Jesus was brought back to Pilate, Pilate once more called the chief priests and rulers of the Jews, and said to them, You brought this man to me, saying that he created sedition among the people, and I questioned him in your presence, and do not see that he is a rioter. I sent him with you to Herod, and you see that nothing harmful was found there against him, and so it is my opinion that there is no cause for putting him to death, and that it would be better to set him free.

When the chief priests heard this, they cried out, No, put him to death, put him to death in Roman fashion. Crucify him.

Pilate heard what they said, and replied to the chief priests, Very well; but it is your habit to pardon a

criminal at your feast. There is a murderer and rioter, Barabbas by name, who is sitting in my prison. One of the two you must release: whom will you pardon, Jesus or Barabbas?

Pilate wanted to save Jesus, but the chief priests instructed the people to cry, Barabbas, Barabbas!

And so Pilate said, And what will you do with Jesus? And they cried again, In Roman fashion, on the cross, crucify him!

And Pilate tried to persuade them, saying, Why do you urge me so? He has not done anything for which he should be put to death, and he has done you no wrong. I will release him, for I see no guilt in him.

The chief priests and their servants cried, Crucify him, crucify him!

And Pilate said to them, If so, take him and crucify him, for I see no fault in him.

The chief priests replied, We demand that which comes to him for calling himself the son of God.

When Pilate heard these words, he was troubled, for he did not know what was meant by the words, Son of God. And he went back to the court, and called Jesus, and asked him, Who art thou, and whence dost thou come?

But Jesus made no reply to him.

Then Pilate said, Why dost thou not answer? Dost thou not see that thou art in my power, and that I can crucify or release thee?

Jesus answered him, The evil is that thou hast the power; if thou wert not entrusted with power, the Herodians would not have enticed thee and led thee into offence, both thee, and themselves and the teachers with thee.

Pilate wished to release Jesus, but the Jews said to him, If thou lettest Jesus go, thou wilt prove that thou art not a faithful servant of Cæsar, for he who makes himself a king is Cæsar's enemy.

When Pilate heard these words, he understood that he could not help but put Jesus to death.

Then Pilate went out to the Jews, took some water, washed his hands before the people, and said, I am not guilty of the blood of this righteous man.

And the whole people cried out, Let the blood be on us and on our children.

Thus the chief priests prevailed. Pilate sat down in his judgment seat, and ordered Jesus to be flogged. When he was flogged, the soldiers who flogged him put a crown on his head, and gave him a stick into his hands, and threw a red robe over his shoulders, and began to mock him. They bowed before him in mockery, and said, Rejoice, King of the Jews; and they struck his face and head, and spit into his face.

Pilate said to them, How can you have your king crucified?

But the chief priests cried out, Crucify him; our king is Caesar, — crucify him.

Jesus came out in the crown and the red robe, and said, Behold, here is a man.

Then Pilate ordered that he be crucified.

The red robe was taken off Jesus and his own was put on him, and he was told to carry his own cross to the place called Golgotha, in order that they might crucify him there. And he carried his cross and came to Golgotha. And there they stretched Jesus out on the cross, and two men with him, one at each side of him, and Jesus in the middle.

As they were crucifying Christ, he said, Father, forgive them, for they do not know what they are doing.

And when Jesus was already hanging on the cross, the people surrounded him, and mocked him.

They came up, and shook their heads, and said, Well, thou wouldst destroy the temple of Jerusalem and build

it up again in three days, so save thyself and come down from the cross.

And the chief priests and pastors stood there, and mocked him, and said, Thou hast saved others, but thou canst not save thyself. Show us that thou art Christ, come down from the cross, and then we will believe thee. He has been saying that he is the son of God, and that God would not leave him, so why has God left him now?

And the people and chief priests and soldiers mocked him, and so did one of the robbers who were crucified with him.

One of the robbers, mocking him, said, If thou art Christ, save thyself and us.

But the other robber heard this, and said, Dost thou not fear God? Thou art thyself on the cross, and yet railest at an innocent man. Thou and I are being punished for what we have done, but this man has done no wrong.

And turning to Jesus, this robber said to him, Sir, remember me in thy kingdom.

And Jesus said to him, Thou art blessed with me at once.

In the ninth hour Jesus, being worn out, cried out in a loud voice, Eli, Eli, lama sabachthani, which means, My God, my God, in what hast thou left me?

And when they heard this among the people, they began to speak and laugh, He is calling Elijah the prophet; let us see how Elijah will come.

Then Jesus said, I want to drink, and a man took a sponge, dipped it in vinegar, for a vat of it was standing near by, and raised it up to Jesus on a reed.

Jesus sucked the sponge, and said in a loud voice, It is finished. Father, into thy hands I give up my spirit.

And inclining his head, he gave up the ghost.

CONCLUSION TO THE INVESTIGATION OF THE GOSPEL

WITH the words, It is finished, the Gospel is ended. To those who saw the divinity of Jesus in this, that he was not like other men, the resurrection may have been convincing, that is, may have proved to them that he was not like other men, and only that he was not like other men, and nothing else; but only to those who saw Jesus die, and were convinced that he was dead, and then saw him alive, and were convinced that he was alive. But, according to the description of the evangelists, except Luke, who suddenly mentions his ascension in the presence of five hundred men, there were no such people, for according to their description he came as a dream, as a vision.

Let us even assume that he came in the flesh, and that Thomas put his fingers into his wounds, what did this prove to Thomas? That he was not like other men. But what follows from his not being like other men? Only this, that other people, such as all are, would find it very hard or impossible to do what a special being did. But if even it were necessary to convince people that he was not like other men, his appearance to Thomas and ten other men and later to five hundred men could not have convinced others, who had not seen this resurrection; it was only the disciples who told of the resurrection, but one can tell anything one wishes; to believe the stories of the disciples, one must have the assurance that these stories are true. And to confirm the truth of their stories the disciples tell that tongues of fire descended upon them,

and that they themselves wrought miracles, healed, and raised from the dead. Again, that the tongues came down and that the disciples raised from the dead and healed, the disciples of the disciples prove by new miracles, and so until the present relics and saints heal and raise from the dead; and it turns out that the divinity of Christ is based on the story of unusual events. But the stories of unusual events are based on stories of other unusual events, and the last unusual events have not been seen by men in their sound senses.

Very well, Christ was raised from the dead, made his appearance, and flew to heaven: has this explained anything? has it added anything to his teaching? Nothing, absolutely nothing, except the necessity of inventing new, unnecessary miracles, in order to confirm this invented, unnecessary miracle. We have seen and read the teaching about Christ's life previous to the resurrection, and in the most corrupt parts of this teaching there shines always the light of the truth which he announced to the world. No matter how crudely the recording evangelists comprehended the teaching, they rendered the words and actions of the man Jesus, and the light startles us. Now what is added to the teaching after the resurrection by what Christ did and said after the resurrection?

He appears for some reason to Mary Magdalene, out of whom he had cast seven devils, and tells her not to touch him, for he has not yet entered to his Father.

Then he appears to the women, and tells them that he will come to his brothers.

Then he appears to his disciples, and explains something to them of Moses in the whole Scripture.

And now they see him, and now they do not see him. Then he appears to his disciples, rebukes them for not believing, shows them his side, and breathes on them, and this causes the sins to be remitted to those to whom they remit them. Then he appears to Thomas, and says noth-

ing. Then he catches fish, a large amount of them, with his disciples, and says three times to Peter, Feed my sheep, and predicts Peter's death.

Then he appears to a crowd of five hundred at once, and again he says nothing. Then he says that to him is given power in heaven and on earth, and that therefore they must bathe people in the name of the Father, the Son, and the Holy Ghost, and that he who is bathed will be saved, and that those to whom they will transmit this spirit will take up snakes and drink poison without harm, and speak in all languages, which they naturally have never done. Then he flies to heaven. He said nothing more. What sense was there in his resurrection, since he did and said only these foolish things?

And so:

1. The resurrection, like any story about something incomprehensible, cannot prove anything.

2. The resurrection, like any miracle, if a man has seen it, can prove only that something contrary to the laws of reason has happened, and that a man who has been subject to a miracle has been subject to something unusual, and nothing else. But if on the basis of a miracle the conclusion is drawn that a man who is not subject to the laws of reason is an unusual man, such a conclusion is correct only for those who contemplate the miracle, and only as long as they contemplate it. A story about a miracle cannot convince any one, so that the truth has to be confirmed by a miracle which has taken place with the one who tells about it. The confirmation of the truth of a miracle by another miracle inevitably leads to the fabrication of new miracles, up to our own time, in order to confirm the truth of the narrator, though in our time we see clearly that there are no miracles, and that, as miracles are invented for the present time, they must have been invented for the past. The story about the miracle of Christ's resurrection betrays its untruth in that

it sharply differs in its primitiveness, insignificance, and, simply, stupidity from all previous descriptions of Christ's life, and shows clearly that the story of Christ's real life had for its foundation actual life, full of depth and holiness; but the story of the resurrection and the supposed actions and speeches after it no longer had life for its basis, and is altogether a fabrication. No matter how crude and primitive the description of Christ's life is, the holiness of his life and the elevation of his personality shines through the crudeness and primitiveness of the writers; but when there is no longer anything real at the basis of the description, but only mere inventions, this primitiveness and crudeness appear in all their nakedness. They have evidently managed to raise him from the dead, but they cannot make him say or do anything worthy of him.

3. The miracle of the resurrection is directly opposed to the teaching of Christ, consequently it was hard to make Christ say anything characteristic of him after the resurrection, since the very idea that he could rise from the dead is contrary to the whole meaning of his teaching. We must fail to comprehend his whole teaching, in order that we may conceive of the possibility of his resurrection in the body. He even directly denied the resurrection, explaining how we were to understand the resurrection of which the Jews spoke.

How the dead are raised, he said, Moses showed in the bush, when he called God the God of Abraham, and the God of Isaac, and the God of Jacob; God is not a God of the dead, but of the living; for to God all are living. He said, The spirit brings to life, and the flesh is of little avail. He said, I am the living bread, which has come down from heaven. He said, I am the way, the truth, and the life. He said, I am the resurrection and the life. And him who taught that he was that which was sent from God into the world, to give

life to men; that which gave life; that which is the spirit; that which does not die; that which will return to men as the spirit of truth, — him they understood to say that he was to rise from the dead in the flesh. Indeed, what could that Jesus do, who was glad to return to the Father, that Jesus who, dying, said, Into thy hands I give up my spirit? What could he do and say, when he was imagined to have risen from the dead in the flesh, except what was contrary to his teaching? And so it was.

This legend of the resurrection, which is expressed in the last chapters of the gospels, which did not have Christ's life and words for its basis, and which wholly belongs to the views held by the recorders of the gospels on the life and teaching of Jesus, is remarkable and instructive in that these chapters clearly show the depth of the layer of misunderstanding, with which the whole description of Jesus' life and teaching is covered. It is as though a precious painting were covered with a thick layer of paint, and those spots, where the paint got on the bare wall, showed clearly the depth of the layer which covered the picture itself. The story of the resurrection gives the key for the comprehension and explanation of all miracles, of which the Gospel is full, and of those contradictory words and conceptions by which the meaning of the best passages of the teaching is frequently destroyed.

It is not known who wrote the fourth gospel, and the history of criticism has come to the conclusion that we shall never find that out. There may be more or less probable suppositions as to time, place, persons; suppositions as to what gospel, or what part of what gospel, is copied from another, but their origin is unknown. We cannot judge of the historical trustworthiness of the Gospel, but we are able to judge of the quality of the books themselves. We can judge as to what formed the foun-

dation of the Christian beliefs of men, and what did not have any influence on the beliefs.

From this side we see in the gospels two sharply distinguished parts of the expositions: one the exposition of the teaching; the other, an attempt at proving the truth of the teaching, or, more correctly, the importance of the teaching, such as are the miracles, prophecies, and predictions. The teaching has passed the centuries unimpaired, — all agree on this. The proofs, which, no doubt, were proofs, now form the chief stumbling-block in the acceptance of the teaching.

To this part belong all the miracles and the chief miracle, the resurrection. In the description of the resurrection, as in an event fabricated without any foundation, it is easiest of all to follow out the methods of the formation of such legends, and the causes of their acceptance, and the methods of their exposition, and their significance, and their consequences. The origin of the legend of the resurrection was a confirmation of the veracity of the writers (except Luke), and it is written down in the gospels so clearly that every unbiassed man cannot help but see the most natural germ of the legend, such as around us spring up every day in the stories of miraculous relics, saints, magicians. The stories and articles of spiritualism, of the girl who materialized and danced, are told more definitely and more circumstantially than the story of the resurrection. Nothing could be clearer than the history of the growth of this legend. On the Sabbath they went to see the grave. The body was not there. Evangelist John tells that they said that the disciples had taken out the body. Women come to the grave, one of them Mary Magdalene, out of whom seven devils have been cast, and she is the first to say that she saw something at the grave, something like a gardener, or an angel, or him himself. The story passes from gossips to gossips, and then to the dis-

ciples. Eighty years later they tell that such and such a man saw him there and then, but all the accounts are contradictory and indefinite. The disciples do not invent them, — so much is evident, — but none of the men who revere his memory dare contradict what, in their opinion, tends to add to his glory, and, above all, to convince others that he is from God, and that God produced a miracle in his honour. It seems to them that this is the best proof, and the legend grows and spreads.

The legend aids in the dissemination of the teaching, but the legend is a lie, while the teaching is truth. And so the teaching is no longer transmitted in all the purity of the truth, but intermingled with the lie. One lie provokes another for its confirmation. New false legends of miracles are told in confirmation of the first false legend. There appear legends of miracles wrought by the followers of Christ and of miracles which preceded him, — of his procreation, his birth, his whole life, — and the whole teaching is mixed with lies. The whole exposition of his life and teaching is covered up by a thick layer of paint of the miraculous, which dims the teaching. New believers join Christ's faith, not so much in consequence of his teaching, as of the faith in the miraculousness of his life and actions. And there comes that terrible time, when there appears the conception of faith, not of *πίστις*, of which Christ speaks (the inward inevitableness of conviction, which becomes the basis of life), but as a consequence of an effort of will, when one can say, I command you to believe, I want to believe, you must believe. There comes the time, when all the false legends take the place of the teaching, all are gathered into one, are formulated, and are expressed as dogma, that is, as decrees. The crowd, the rude crowd, takes possession of the teaching, and, smearing it over with the false legends, obscures it.

But, in spite of all the efforts of the crowd, the chosen

people see the truth through all the mire of lies and carry it in all its purity through the ages, by the side of the lies, and in this form the teaching reaches us. He who in our day, be he Catholic, Protestant, Orthodox, Milker, Stundist, Khlyst, Eunuch, Rationalist, or of any other creed, reads the Gospel, finds himself in a strange position. He who does not purposely shut his eyes cannot help but see that, if there is not everything in it which we know and live by, there is at least something very wise and significant. But this wisdom and significance is expressed in such a monstrously bad way, as Göthe says, that one cannot find a worse written book than the Gospel, and is buried in such a lumber of monstrous, stupid, even unpoetical legends that one does not know what to do with this book. There is no other interpretation in this book than what the different churches give to it. These interpretations are all filled with absurdities and contradictions, so that in the beginning one is confronted with an alternative: either, as the Russian proverb has it, to get furious at the lice and chuck the fur coat into the stove, that is, to reject the whole as absurd, as ninety-nine of every hundred men actually do, or to subvert reason, as the church commands us to do, and accept everything stupid and unimportant with what is wise and important, which is actually done by the remaining hundredth of men, who either have no vision, or know how to squint in such a way that they do not see what they do not wish to see. But this alternative is not firmly grounded. It is enough to show these people what they did not wish to see, and they involuntarily reject with the lie the truth which was mixed in with it. What is terrible in this case is this, that the lie, which is smeared in with the truth, is not smeared in by the enemies of truth, but by its first friends: that this lie was considered of importance and served as the first instrument for the dissemination and propagation of truth is proved by this,

that the lie about Christ's resurrection was, during the times of the apostles and the martyrs of the first centuries, the chief proof of the truth of Christ's teaching. It is true, this same fable of the resurrection was also the chief cause of unbelief in the teaching. The pagans in all the lives of the first Christian martyrs call them men who believe in this, that their crucified one rose from the dead, and quite legitimately rail at them for this.

But the Christians did not see this, just as the popes in Kïev do not see that their straw-stuffed relics are on the one hand an incitement to faith, and on the other an obstacle to it. Then, during the first times of Christianity, it cannot be denied that they were necessary; I am even willing to admit that they coöperated in the dissemination and confirmation of faith. I can imagine how, thanks to faith in the miracle, men came to see the importance of the teaching and turned to it. The miracle was not a proof of the truth, but of the importance of the matter. The miracle attracted attention, — the miracle was an advertisement. Everything which happened was foretold; a voice speaks from heaven, the sick are healed, the dead rise, — how, then, can one help directing his attention to the teaching, and trying to grasp it? Its truth enters the soul, but the miracles are only an advertisement. Thus the lie was useful. But it could be useful only in the first time, and only because it attracted men to the truth. If there had been no lie, the teaching might have been disseminated more quickly still. But there is no need of considering what might have happened. The life of that time concerning the miracles may be compared with this, as if a man sowed a forest, and in the sowing put up a sign saying that God sowed this forest, and that he who does not believe that there is a forest here will be eaten up by monsters. Men are to believe it, and must beware of tramping down the forest. This might have been useful and necessary in its

time, when there was not any forest there, but when the forest grows up, it is evident that that which was useful became unnecessary and harmful, as a lie. The same is true of the belief in miracles, which is connected with the teaching: the belief in them aided in the propagation of the faith, — they may have been useful; but the teaching has been disseminated and confirmed, and the belief in miracles has become useless and harmful. So long as they believed in miracles and in the lie, it happened that the teaching itself took such firm root that its stability and dissemination became an essential proof of its truth. The teaching has passed unimpaired through the ages, — all agree to this, — and the external, miraculous proofs of its truths now form the chief stumbling-block in accepting the teaching. To us now the proofs of the truth and importance of Christ's teaching are only an obstacle which prevents our seeing the significance of Christ.

Its existence of eighteen hundred years among billions of people sufficiently attests its importance. Maybe it was necessary to say that the forest was planted by God and that a monster guarded it and God defended it; maybe it was necessary to say so as long as there was no forest; but now I live in this forest of eighteen hundred years of existence, when it has all grown up and surrounds me on all sides. I need no proofs that it exists: it does exist. So let us leave out what was necessary at some past period, in order to make the forest grow, — to form the teaching of Christ.

Many things were necessary, but the question is not the investigation of how the teaching was formed; the question is as to the significance of the teaching. It is the business of history to investigate how the teaching was formed; but for the comprehension of the meaning of the teaching we do not need any reflections on the methods used for the confirmation of the truth of the teaching. These two parts are sharply separated in all the gospels;

as I have said, the four gospels are like a wonderful painting which for temporary purposes is all covered up with a deep layer of paint. This paint is continued to both sides of the painting: the layer over the bare wall, — previous to the birth of Christ, — all the legends about John the Baptist, about the procreation, and about the birth; then follows the layer over the painting, — miracles, prophecies, and predictions; and then the layer over the bare wall again, — the legends of the resurrection and the acts of the apostles, etc. Knowing the thickness of the layer and its composition, we must scratch it off where it runs over the bare wall and is particularly evident in the legend of the resurrection, and carefully scrape it off from the whole painting, and then only shall we understand the painting in all its significance, and it is this that I have been trying to do.

My idea is as follows: The Gospel consists of two distinct parts so far as purposes are concerned. One is the exposition of Christ's teaching; the other is the proof of the importance and divinity of this teaching. All the churches agree on this. The proofs of the importance and divinity of Christ's teaching are based on the consciousness of the truth of Christ's teaching (on which all the churches also agree) and on external historical proofs of the significance, importance, and divinity of the teaching, such as were collected in the gospels in the first time of the teaching and such as, by their essence, could have been convincing only to the eye-witnesses, but in our time attain the opposite result, by repelling from the comprehension of and belief in the teaching of the church, not the enemies of Christ, but the men who are sincerely devoted to the teaching. Nor can the churches help admitting that the aim of these proofs of the importance is the conviction of the truth of the teaching, and if there presents itself another, not an internal, but an external, historical proof of the importance of the teaching, which

is complete, incontrovertible, and clear, then we must reject those proofs which call forth incredulity and which serve as an obstacle in the propagation of the teaching, and hold on to the incontrovertible and clear external proof of the importance. Such a proof, which did not exist in the first times, is the dissemination of the teaching itself, which penetrates all human knowledge, serves as a foundation of human life, and is constantly expanding. Thus, in order that we may understand the teaching, we not only can, but must inevitably put aside from the teaching all those proofs of its truth, which give way to other indubitable proofs, and which give nothing for the comprehension of the teaching and serve as a chief obstacle to its acceptance. Even if these proofs were not harmful, they are no longer necessary, since they have an entirely different purpose and can add nothing to the teaching.

SHORT EXPOSITION OF THE GOSPEL

1882

(THE Short Exposition of the Gospel is an abbreviation of the preceding work, from which it differs but slightly in wording, hence all that is given here is the Preface and the Conclusion, which are not in the larger work, and a synopsis of the Gospel verses which are quoted in this Short Exposition. — *Translator's Note.*)

SHORT EXPOSITION OF THE GOSPEL

PREFACE

THIS Short Exposition of the Gospel is an extract from a large work which is lying in manuscript and cannot be printed in Russia.

This work consists of four parts :

1. An exposition of that course of my private life and of my thoughts which have led me to the conviction that the truth is to be found in the Christian teaching.

2. An exposition of the Christian teaching according to the interpretations of the church in general,—the apostles, the councils, and the so-called fathers of the church, and proofs of the falseness of these interpretations.

3. An investigation of the Christian teaching, not according to these interpretations, but according to what has reached us from the teaching of Christ, as ascribed to him and recorded in the gospels, and a translation and harmonization of the gospels.

4. An exposition of the real meaning of the Christian teaching, of the causes why it was distorted, and of the consequences which its preaching was to have.

This Short Exposition of the Gospel is an abbreviation

of the third part. The harmonization of the four gospels is made in accordance with the meaning of the teaching. In this harmonization I had hardly to depart from the order in which the gospels are expounded, so that in my harmonization there are rather fewer transpositions of the verses of the Gospel than in the majority of concordances known to me, and fewer than in the harmonization of the four gospels by Grechulévich.

In the Gospel of John there are no transpositions in my harmonization: it is expounded in the same order as in the original.

The division of the Gospel into twelve chapters, or six (if each two be united), resulted naturally from the meaning of the teaching.

Here is the meaning of these words:

1. Man is the son of the infinite principle, the son of this Father, not in the flesh, but in the spirit.

2. Therefore man must serve this principle in the spirit.

3. The life of all men has a divine beginning. It alone is holy.

4. Therefore man must serve this principle in the life of all men. Such is the will of the Father.

5. Only the ministering to the will of the Father of life gives the true, that is, the rational, life.

6. Therefore the gratification of one's will is not necessary for the true life.

7. The temporal, carnal life is a food for the true life, — a material for the rational life.

8. Therefore the true life is outside of time, — it is only in the present.

9. The deception of the life of time, of the life of the past and of the future, conceals from men the true life, — of the present.

10. Therefore man must strive to destroy the deception of the temporal life of the past and of the future.

11. The true life is not only outside of time, — a life of the present, but it is also outside of personality, — it is the common life of men.

12. Therefore he who lives in the present the common life of all men unites with the Father, the beginning and foundation of life.

Each two chapters have between them the connection of cause and effect. In addition to the twelve chapters there are added to the exposition: the introduction from the first chapter of John, in which the writer speaks in his own name about the meaning of the whole teaching, and a conclusion from the epistle of the same writer (written, no doubt, before the gospels), which contains a general deduction from everything which precedes. The introduction and conclusion do not form any essential part of the teaching. They are only general views of the whole teaching. Although the introduction and the conclusion may be omitted without any loss to the meaning of the teaching (the more so since these two parts were written in the name of John, and not of Jesus), I have retained them, because in a simple and rational understanding of Christ's teaching these parts, confirming one another and the whole teaching, in contradistinction to the queer interpretations of the church, furnish the simplest indication of the meaning which ought to be ascribed to the teaching.

In the beginning of each chapter I have placed, besides a short definition of the contents, the words of the prayer, which Jesus taught his disciples to recite, and which befit the particular chapters.

When I finished my work, I discovered to my surprise and joy that the so-called Lord's prayer is nothing but a briefly expressed exposition of the teaching of Jesus in the very order in which the chapters were arranged by me, and that each expression of the prayer corresponded to the meaning and order of the words.

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| 1. Our Father | Man is the son of God. |
| 2. Which art in heaven, | God is the infinite spiritual principle of life. |
| 3. Hallowed be thy name. | Let this principle of life be holy. |
| 4. Thy kingdom come. | May his power be realized in all men. |
| 5. Thy will be done, as in heaven, | May the will of this infinite principle be done in himself, |
| 6. So in earth. | So also in the flesh. |
| 7. Give us our daily bread | The temporal life is the food for the true life. |
| 8. To-day. | The true life is in the present. |
| 9. And forgive us our debts, as we forgive our debtors. | And let not our transgressions and errors conceal the true life from us. |
| 10. And lead us not into temptation, | Let them not lead us into deception, |
| 11. But deliver us from evil : | And so there will be no evil. |
| 12. For thine is the kingdom, and the power, and the glory. | And let there be thy dominion, and power, and reason. |

In the extensive exposition of the third part, which is in manuscript, the Gospel, according to the four evangelists, is translated and explained in full, without the least omissions; but in the present exposition the following verses are left out: The procreation and birth of John the Baptist, his imprisonment and death, the birth of Jesus, his genealogy, his flight with his mother to Egypt, the miracles of Jesus in Cana and Capernaum, the casting out of the devils, the walking on the waters, the drying up of the fig-tree, the healing of the sick, the resurrection of Christ himself, and the indications of the prophecies which took place in Christ's life.

These verses are omitted in the present short exposition because, not containing any teaching, but only describing events which took place before, during, and after the preaching of Jesus, they add nothing, and complicate and surcharge the exposition. No matter how these verses

may be understood, they contain neither contradictions to the teaching, nor confirmations of it. The only significance of these verses for Christianity was this, that they proved the divinity of Christ to him who did not believe in it. But for a man who does not see the convincingness of the story of the miracles, and who besides does not doubt the divinity of Jesus, according to his teaching, these verses fall off, of their own accord, as being unnecessary. In the large exposition every deviation from the usual translation, every added explanation, every omission is explained and proved by the collation of the different variants of the gospels, by contexts, and by philological and other considerations. In this Short Exposition all such proofs, and the rejections of the false comprehension of the church, as also the detailed notes with the quotations, are omitted on the ground that the reflections on each separate passage, which at times are very long, are not the chief proofs of the true understanding of the teaching. The main proof of the truth of the understanding is the unity, clearness, simplicity, fullness of the teaching and its correspondence with the inner feeling of every man who is seeking the truth.

In respect to all the departures in my exposition from the text as accepted by the churches, the reader must not forget that the customary conception that all four gospels, with all their verses and letters, are sacred books, is, on the one hand, a very gross error, and on the other, a very gross deception.

The reader must remember that Jesus never wrote any book himself, as did Plato, Philo, or Marcus Aurelius; nor did he ever, like Socrates, transmit his teaching to educated people; he spoke to those uneducated men whom he met in life, and only much later, long after his death, did people come to realize that what he had said was very important, and that it would not be bad if they jotted down a few of the things which he said and did,

and it was nearly a hundred years later that they began to write down what they had heard about him.

The reader must remember that there was a large, a very large number of such notes; that many have disappeared; that many were very bad, and that the Christians made use of all of them, and by degrees picked out what to them seemed to be better and more sensible; that, in selecting these best gospels, out of the enormous literature about Christ, the churches, according to the proverb which says, "You can't cut a stick without knots," could not help but take in some knots also; that there are many places in the canonical gospels which are as bad as in the rejected apocrypha, and that in the apocryphal literature there is some good.

The reader must remember that what can be sacred is Christ's teaching, but by no means a certain number of verses and letters, and that certain books cannot become sacred from the first to the last line for the very reason that men say that they are sacred. Only our Russian readers of the educated class can, thanks to the censorship, ignore the labours of the historical criticism of the last hundred years, and say naïvely that the Gospels of Matthew, Mark, and Luke, as they are, were written by the evangelists, each separately and in full.

The reader must remember that to say this in the year 1880, ignoring everything which science has worked out in this matter, is the same as when in the past century they spoke of the sun as turning around the earth.

The reader must remember that the synoptical gospels, as they have reached us, are the fruit of slow accretion by means of copying and interpolation, and reflections of thousands of different minds and hands, and by no means the productions of the Holy Ghost who spoke to the evangelists.

The reader must remember that the ascribing of the gospels in their present form to the apostles is a fable,

which not only cannot stand any criticism, but has even no foundation but the desire of pious people, who want it to be so. The gospels were selected, complemented, and expounded through the ages. All the gospels of the fourth century that have reached us are written in a continuous script, without signs of punctuation, and so were after the fourth and fifth centuries subject to most varied readings; that they count as many as fifty thousand such different evangelical books.

All this the reader must remember, in order that we may not be driven to that customary view that the gospels, as they are now understood, have come to us in that form from the Holy Ghost.

The reader must remember that there is nothing prejudicial in rejecting from the gospels the useless passages and in illuminating some of them by others, that, on the contrary, it is prejudicial and godless not to do so, but to consider a given number of verses and letters holy.

On the other hand, I beg the reader of my exposition of the Gospel to remember that, if I do not look upon the gospels as upon sacred books, I at the same time do not look upon them as upon mere documents of the history of religious literature. I understand both the theological and the historical view of the gospels, but I look differently at them, and so I beg the reader, in reading my exposition, not to be switched off on the church view, nor on the historical view of the gospels, which of late has become the fashion with cultivated people, a view which I did not hold and which I find equally incomplete.

I look on Christianity not as on an exclusive divine revelation, nor as on a historical phenomenon, but as on a teaching which gives us the meaning of life. I was led to Christianity, not by theological or historical investigations, but by this, that when, being fifty years old, I asked myself and the wiseacres of my surroundings what

I am, and wherein lies the meaning of my life, and received the answer, "Thou art an accidental concatenation of particles, — there is no meaning in life, and life itself is evil," — I was brought to the point of despair and wanted to commit suicide; but, recalling that formerly, in my childhood, when I believed, there had been for me a meaning in life, and that the believing men around me, the majority of men, who are not corrupted by wealth, believed and lived an actual life, I doubted the correctness of the answer given me by the wisdom of men of my class, and I tried to understand the answer which Christianity gave to those who live a real life.

But, while I studied Christianity, I found, together with this source of the pure water of life, mud and ooze, which is illegitimately connected with it, and which alone concealed its purity from me; by the side of the profound Christian teaching I found connected with it the foreign, monstrous teaching of the Jews and of the church. I was in the position of a man who has received a bag of stinking mud, and who only after prolonged struggle and labour discovers that in this dirty bag there lie costly pearls; he understands that he is not to blame for his aversion to the stinking mud, and that the men who have collected and preserved these pearls together with the mud are not to blame, but deserve love and respect, and yet he does not know what to do with the pearls which he has found mixed with the mud. I was in an agonized state, until I discovered that the pearls were not grown over with the mud, but could be cleared of it.

I did not know the light, and thought that there was no truth in life, but, having convinced myself that men live by that light alone, I began to look for its source, and found it in the gospels, in spite of the false interpretations of the churches. And when I reached this source, I was blinded by the light, and received full answers to my questions as to the meaning of my life and of the life

of other men, answers which fully agreed with those I knew of the other nations, and which, in my opinion, surpassed them all.

I was looking for an answer to the question of life, and not to the theological and historical questions, and so it did not make any difference to me whether Jesus Christ was a God, or not, or from whom the Holy Ghost descended, and so forth; and equally unimportant and unnecessary it was for me to know when and by whom the gospel or this or that parable was written, and whether it may be ascribed to Christ, or not. What was important to me was the light, which for eighteen hundred years has been illuminating humanity, and which has illuminated me; but what I should call this source of light, and what its materials are, and by whom it was lighted, were a matter of indifference to me.

And I began to look closely at this light and to discover everything that was opposed to it, and the farther I proceeded on this path, the more indubitable did the difference between truth and untruth become to me. In the beginning of my labour I had doubts and attempts at artificial explanations, but the farther I proceeded, the clearer and more undoubted did the matter become to me, and the more unquestionable the truth. I was in the position of a man who is picking up a statue that is broken in pieces. In the beginning there can be some doubt whether this or that piece is a part of the leg or the arm, but when the legs are put together, and the piece certainly does not belong to the leg, and when, besides, it fits in with another side piece and with its curves coincides with a lower part, there can be no doubt as to where it belongs. This I felt in proportion as my work proceeded, and if I am not insane, the same feeling will overcome the reader of the longer exposition of the Gospel, where each proposition is at the same time confirmed by philological considerations, and by variants,

and by contexts, and by agreement with the fundamental idea.

The preface would have ended here, if the gospels were books that were revealed at the present time, if Christ's teaching had not been subject to the false interpretations of eighteen hundred years. But now, that we may understand the true teaching of Christ, as he himself must have comprehended it, it is necessary to recognize the chief causes of the false interpretations, which have distorted the teaching, and the chief methods employed by the false interpretations. The chief cause of those false interpretations, which have so distorted Christ's teaching that it is difficult to see under their thick crust, consists in this, that Paul, who did not properly understand Christ's teaching and did not know it as it was later expressed in the Gospel of Matthew, connected it with the teaching of the Pharisaic tradition and so with all the teachings of the Old Testament. Paul is generally regarded as an apostle of the Gentiles, as a protestant apostle. Such he was indeed externally in respect to the circumcision, and so forth. But the doctrine of the tradition, of the connection of the Old Testament with the New, was introduced into Christianity by Paul, and this doctrine of the tradition, this principle of the tradition, was the chief cause of the distortion of the Christian teaching and of its misunderstanding.

From the time of Paul begins the Christian Talmud, which is called the doctrine of the church, and Christ's teaching becomes, not the one, divine, and full teaching, but one of the links of the chain of revelation, which begins with the beginning of the world and which lasts in the church up to the present time.

These false interpreters call Jesus a God; but the fact that they recognize him as a God does not cause them to ascribe a greater significance to the words and teachings, which are ascribed to God, than to the Pentateuch, the

Psalms, the Acts of the Apostles, the Epistles, the Revelation, and even the Œcumenical Decrees and the writings of the Holy Fathers of the church.

These false interpreters do not admit any other understanding of the teaching of Jesus Christ than such as are in agreement with the preceding and the subsequent revelation, so that it is not their aim to explain the significance of Christ's preaching, but only to find the least contradictory meaning in the most diversified writings, the Pentateuch, the Psalms, the Gospels, the Acts, the Epistles, and everything which is regarded as Holy Scripture.

It is evident that with such a view of Christ's teaching the understanding of it is unthinkable. From this same false view results an endless diversity in the understanding of the Gospel.

Naturally there can be an endless number of such explanations, which have for their aim, not the truth, but the harmonization of what cannot be harmonized, that is, of the writings of the Old and the New Testaments, and there is a large number of them. And so, all that is necessary in order to acknowledge a certain harmonization as true, is to have recourse to external means, to miracles, to the descent of the Holy Ghost, and such like.

Different men have harmonized in their own way; but each in his harmonization affirms that his harmonization is the continued revelation of the Holy Ghost. Such are the epistles of Paul, the decrees of the councils, which begin with the phrase, "It pleased us and the Holy Ghost;" such are the decrees of the Popes, the synods, the Arians, the Paulicians, and all the false interpreters, who affirm that the Holy Ghost speaks through their mouths. All of them use the same crude method of confirming the truth of their harmonization by saying that their harmonization is not the fruit of their thoughts but a confirmation by the Holy Ghost.

Without entering into the analysis of the creeds themselves, each of which calls itself the true one, we cannot help but see that in their common method of recognizing the enormous quantity of the so-called Scriptures of the Old and the New Testaments as equally sacred lies the insurmountable, self-set obstacle to the comprehension of Christ's teaching, and, also, that from this error results the possibility, and even the necessity, of endlessly diversified hostile sects.

Only the harmonization of an immense number of revelations can be endlessly diversified; but the interpretation of one person, considered as God, cannot lead to the evolution of sects. The teaching of God descended upon earth cannot be understood differently. If God descended upon earth to reveal the truth to men, then the least which he could do was to reveal it in such a way that all might understand it; and if he did not do so, he was not God; but if the divine truths are such that even God could not make them comprehensible to men, men certainly will not be able to do so.

If Jesus is not God, but a great man, his teaching can to a still lesser degree be the cause of sects. The teaching of a great man is great even because it is comprehensible and clearly enunciates what others have not enunciated clearly and intelligibly. What is not comprehensible in the teaching of a great man is not great, and so the teaching of a great man cannot bring forth sects. The teaching of a great man is great in that it unites all in the one truth.

Only the interpretation which affirms that it is the revelation of the Holy Ghost, that it is the only, true revelation, and that all the rest are false, produces hatred and the so-called sects. Let the sectarians of all the creeds say as much as they please that they do not condemn another creed, that they are praying for their union with the others, and that they do not hate them,

they are not telling the truth. Never has any assertion of any dogma, beginning with Arius, resulted from anything but an accusation of falsehood against a contrary dogma. But the proclamation that the expression of a given dogma is divine, of the Holy Spirit, is the highest degree of pride and stupidity: of the highest pride, for nothing more haughty can be said than that the words which I utter God himself spoke through me, and of the highest stupidity, because nothing more stupid can be said than to reply to the assertion of a man that God is speaking through his mouth, "No, God is not speaking through your mouth, but through mine, and he says the very opposite of what your God has said." And yet it is precisely this that all the councils, all the symbols of faith, all the churches say, and from this has resulted all the evil which has been committed in the world in the name of religion. But, besides this external evil of the sects, there is also another important, internal defect, which is inherent in all the sects, and which invests them with an indistinct, indefinite, and unscrupulous character.

This defect consists in this, that, having recognized as the last revelation the Holy Ghost, who came down on the apostles and has passed over a specially chosen people, the false interpreters nowhere show directly, definitely, and conclusively wherein this revelation of the Holy Ghost consists, and yet continue to base their faith on this supposed revelation, and call it Christ's.

All the sectarians who acknowledge the revelation of the Holy Ghost, like the Mohammedans, assume three revelations: the Mohammedans have Moses, Jesus, and Mohammed; the church men have Moses, Jesus, and the Holy Ghost. But according to the Mohammedan religion Mohammed is the last prophet, the one who explained the meaning of the revelations of Moses and of Jesus, and he is the last revelation, which explains everything

which precedes, and every righteous believer has this revelation before him. It is not so with the faith of the church: like the Mohammedan, it accepts three revelations, — that of Moses, of Jesus, and of the Holy Ghost; but it does not call itself the Holy Ghost religion, from the name of the last revelation, but affirms that the basis of its religion is Christ's teaching. Thus they confess one doctrine, and ascribe the authority of this doctrine to Christ.

The Holy Ghost sectarians, who recognize as the last revelation, — which explains everything which precedes, — some Paul, others these or those councils, or the Popes, or the epistles of the patriarchs, or the private revelations of the Holy Ghost, ought to say so and call their faith by the name of him who had the last revelation, and if the last revelation is the fathers, or the epistle of the Eastern patriarchs, or the decrees of the Popes, or the syllabus, or Luther's or Filarét's catechism, they ought to say so and call their faith accordingly, for the last revelation, which explains everything which precedes, will always be the chief revelation.

But they do not do so and, instead, preach doctrines which are foreign to Christ, affirming that Christ preached these doctrines. Thus it turns out from their doctrine that Christ announced that he redeemed with his blood the human race which fell through Adam; that God is a Trinity; that the Holy Ghost descended on the apostles and passed through the laying on of hands to the clergy; that seven sacraments are needed for salvation, etc. It turns out that all this is the teaching of Christ, whereas there is not as much as a hint of all this in the teaching of Jesus. These false teachers ought to call their teaching and their faith the teaching and the faith of the Holy Ghost, and not of Christ, for we can call Christ's faith only the faith which recognizes Christ's revelation, which has come down to us in the gospels, as the last revelation,

even as they must recognize it according to Christ's words, Call no one teacher but Christ.

One would think that this is so simple that no mention ought to be made of it; but, strange to say, up to the present men have not come to see this. Instead of directing all their attention to separating Christ's teaching from all the artificial, unjustifiable harmonization with the Old Testament, and with those arbitrary additions to his teaching, which have been made in the name of the Holy Ghost, all the efforts are directed toward finding the greatest possible meaning in this harmonization. And, strange to say, in this error two extreme camps meet: the camp of the churchmen and of the freethinking historians of Christianity. The first, by calling Jesus the second person of the Trinity, understand his teaching only in connection with the supposed revelations of the third person, which they find in the Old Testament, in the epistles of the councils, in the decrees of the fathers, and preach the strangest faiths, asserting that they are Christ's.

The second, who do not regard Jesus as God, understand the teaching in the same way, not as it may have been preached by him, but as it is understood by Paul and the other interpreters. While regarding Jesus as a man, and not as God, these interpreters deprive Jesus of the most legitimate human right of being responsible for his own words, and not for those of his false interpreters. While trying to explain the teaching of Jesus, these learned misinterpreters foist on Jesus what he never had in his mind to say. The representatives of this school of interpreters, beginning with the most popular among them, Renan, have not troubled themselves about sifting out of Christ's teaching that which Christ himself taught, and not that which his interpreters have lied about him; they have not tried to understand the teaching more profoundly than the churchmen, but attempt to understand the meaning of the appearance of Jesus and of the dis-

semination of his teaching from the events of his life and the conditions of his time.

One would, however, think that the historians ought not to make this mistake. The problem which they ought to solve is like this: eighteen hundred years ago there appeared a poor man who said so and so. He was flogged and hanged, and all forgot about him, as millions of similar incidents have been forgotten, and for two hundred years the world did not hear anything about him. But it turns out that some one had made a note of what he had said, and had told it to a second and a third person. And so it went on, until billions of wise and foolish men, of the learned and the unlearned, cannot get rid of the idea that this man, and no other, was God. How is such a remarkable phenomenon to be explained? The churchmen say that that was due to the fact that Jesus was really God. If so, everything is intelligible. But if he was not God, how are we to explain that this simple man was acknowledged by all to be God?

The learned men of this school carefully investigate all the details of the conditions of this man's life, without noticing that no matter how many details they may discover (in reality they have discovered nothing but what is given in Josephus Flavius and in the gospels), no matter how they may reconstruct Jesus' life down to the minutest details, and may find out what he ate and where he slept, the question as to why he and no one else had such an influence on people still remains without an answer. The answer is not this, in what circle Jesus lived, who educated him, and so forth, and still less, what was going on in Rome, and that the people were predisposed to superstitions, and so forth, but only in this, what this man preached that was so peculiar as to cause people to separate him from all the others and to recognize him as God at that time and even now.

One would think that if we want to understand this, the first thing which we must do is to try to understand the teaching of this man, to understand, of course, his own teaching, and not those coarse interpretations of his teachings which have been disseminated since his day. But this they do not do. These learned historians of Christianity were so glad to find that Jesus was not God, and they are so anxious to show that his teaching is not divine, and so not obligatory, that they forget that the more they prove this, that he was a simple man and his teaching not divine, the farther will they be from the comprehension of the question which interests them. They strain all their powers to prove that he was a simple man and that, therefore, his teaching was not divine. If we wish clearly to see this remarkable aberration, we need only think of Renan. Havet naïvely affirms that *Jésus Christ n'avait rien de chrétien*. And Souris proves with enthusiasm that Christ was a coarse and stupid fellow.

The question is not to prove that Jesus was not God, and that, therefore, his teaching is not divine, and not that he was not a Catholic, but to understand wherein the teaching consisted, which has been so elevated and so dear to men that men have recognized the preacher of this teaching to be God. It is this that I have tried to do, and have done, at least so far as I am concerned. And this I offer now to my brethren.

If the reader belongs to the immense majority of cultured men, educated in the faith of the church, who have rejected it on account of its incompatibility with sound reason and with conscience (whether he has still left love and respect for the spirit of the Christian teaching, or, according to the proverb, being furious at the fleas has chucked the fur coat into the stove, that is, considers all Christianity a dangerous superstition), I beg such a reader to remember that what repels him and presents

itself as a superstition is not Christ's teaching; that Christ cannot be blamed for that monstrous tradition which has been foisted on his teaching and has been given out as Christianity. We must study only Christ's teaching, as it has reached us, that is, those words and actions which are ascribed to Jesus, and which have a didactic significance.

Such a reader, in perusing my exposition, will find that Christianity is not a mixture of what is profound with what is base, not a superstition, but, on the contrary, a very strict, pure, and complete metaphysical and æsthetical teaching, above which human reason has not yet risen, and in whose circle, though not conscious of it, all human activity is moving, whether political, scientific, poetical, or philosophic.

If the reader belongs to that insignificant minority of cultured men who keep the church faith, confessing it, not for external reasons, but for the sake of inward peace, I beg such a reader, before reading this, to decide in his soul the question as to what is dearer to him, spiritual peace, or truth. If it is peace, I ask him not to read this, but if it is truth, I beg him to remember that Christ's teaching, as expounded here, in spite of the sameness of name, is an entirely different teaching, and that, therefore, the relation of him who confesses the church faith to this exposition is the same as the relation of a Mohammedan to the preaching of Christianity; that the question for him is not whether the proposed teaching is in accord with his faith, or not, but only what teaching is more in accord with his reason and his heart, his church teaching, or the one teaching of Christ. The question for him is whether he wants to accept the new teaching, or prefers to remain in his faith.

But if the reader belongs to those men who externally profess the church faith and who value it, not because they believe in its truth, but from external considerations,

because they consider this profession and the preaching of it profitable for themselves, let him remember that, no matter how many brethren of the faith they may have, no matter how strong they may be, on what thrones they may seat themselves, by what high names they may call themselves, they are not the accusers, but the accused, and not through me, but through Christ. Such readers must remember that there is no need for them to prove anything; that they have long ago said what they had to say; that if even they proved what they want to prove, they prove only what all the hundreds of mutually excluding church creeds have proved long ago; that they must not prove, but justify themselves. They must justify themselves for their blasphemy, by which they have assimilated the teaching of Jesus the God to the teachings of Ezdra, of the councils, of a Theophilactes, and have allowed themselves to interpret God's words wrongly and to change them on the basis of men's words; to justify themselves for slandering God, by burdening Jesus the God with all the superstition in their hearts and giving it out as the teaching of Jesus; to justify themselves for their rascality, with which they concealed the teaching of God, who came to give the good to the world and substituted for it their own Holy Ghost faith, and by this substitution have deprived billions of people of the good which Christ brought to men, and, instead of the peace and love, brought to them, have introduced into the world sects, condemnations, and rascalities of every kind, covering them up with the name of Christ.

For these readers there are only two ways out: humble repentance and renunciation of their lie, or prosecution of those who accuse them for what they have been doing.

If they do not renounce the lie, there is but one thing left for them to do: to persecute me, for which I, finishing this writing, am prepared with joy and with fear for my weakness.

CONTENTS OF GOSPEL IN BRIEF

INTRODUCTION: Mark i. 1. John xx. 31; i. 1-5, 9-18.

CHAPTER I.: Matt. i. 18-19. Luke ii. 40-52; iii. 23. Matt. iii. 1. Mark i. 4. Matt. iii. 4. Mark i. 4. Luke iii. 4-6, 10-14. Matt. iii. 5-8, 10-13; iv. 1-3. Luke iv. 3. Matt. iv. 3. Luke iv. 4. Matt. iv. 4. Luke iv. 9-11. Matt. iv. 7-8. Luke iv. 5-6, 9, 7-8. Matt. iv. 10. Luke iv. 13. John i. 36-47, 49, 51. Luke iv. 16-21.

CHAPTER II.: Matt. xii. 1. Mark ii. 23. Luke vi. 1. Matt. xii. 2, 7, 8. Luke xiii. 10-14; xiv. 3, 6, 5. Matt. xii. 11-12; ix. 9-13; xv. 1. Mark vii. 1. Matt. xv. 2. Mark vii. 3-5. Matt. xv. 3. Mark vii. 10-13. Matt. xv. 7-9. Mark vii. 8, 14-15. Luke xi. 41. Mark vii. 16-21, 23. John ii. 13-20. Matt. xii. 6-7. John ii. 23-25; iv. 4-6, 8, 7, 9-10, 13, 14, 19-21, 23-26; iii. 22-27, 31-36. Luke xi. 37-39, 41; vii. 37-48; xviii. 10-14; v. 33-38.

CHAPTER III.: Matt. xi. 2-7, 16, 18-19, 16, 17, 19, 8-9, 11. Luke xvi. 16; xvii. 20, 23-24, 21. John iii. 1-6, 8, 7, 9-13, 15-21. Matt. xiii. 3-5, 7-8. Mark iv. 26-29, 33, 24-25, 27, 29-30, 47-48, 10-11, 15, 18, 19-23, 12. Luke viii. 18. Matt. xiii. 31.

CHAPTER IV.: Matt. ix. 35-36; v. 1-2. Luke vi. 20-25, 20. Matt. v. 13-24; xix. 7, 9; v. 33-34, 37-41. Luke vi. 30, 37. Matt. vii. 1, 3. Luke vi. 39-40. Matt. vii. 6; v. 39, 43-44, 46; vii. 12; vi. 1-12. Mark xi. 25-26. Matt. vi. 16-34. Luke xi. 9. Matt. vii. 9-11, 13-14. Luke xii. 32. Matt. vii. 15-17. Luke vi. 45.

Matt. vii. 21-27. Luke iv. 32. Matt. iv. 14, 16; xii. 19-21.

CHAPTER V.: Matt. xi. 25, 28-30. John iv. 31-38; v. 1-2, 4, 2-3, 5-11, 15-17, 19-31, 36-40, 43-44. Luke xix. 11-22. Matt. xxv. 26-27. Luke xix. 23-24. Matt. xxv. 28. Luke xix. 25-26. Matt. xxv. 30. John vi. 1-3, 5, 7. Matt. xiv. 17. John vi. 9-11, 26-33, 35-57, 60-63. Luke x. 1-3. Matt. x. 16. Luke x. 4. Mark vi. 10-11. Matt. x. 22-23, 19, 23, 26-34. Luke xii. 49, 51-53; xiv. 26. Matt. xii. 15, 24, 26-29, 31-32, 30, 33.

CHAPTER VI.: Luke viii. 19. Matt. xii. 46. Luke viii. 20-21; xi. 27-28; ix. 57-58. Mark iv. 35, 37-38, 40. Luke ix. 59-62; x. 38-42; ix. 23-25; xii. 15-21; xiii. 2-8; xii. 54-56; xiv. 25-33, 15-16, 18-23; xvi. 1-6, 8, 9-11, 13-17, 19-31. Mark x. 17-27. Luke xix. 1-10. Mark xii. 41-44. Matt. xxvi. 6-13; xxi. 28-29.

CHAPTER VII.: John vii. 1-3, 5, 3, 4, 6-9, 11-12, 14-19, 21-29, 33-34, 38-40, 42-52; viii. 12-14, 18-19, 21, 24-26, 28-29, 31-32, 34-44, 46, 48-59; ix. 1-3, 5-9, 11, 13-21, 24-31, 33-34; xi. 25; x. 1-3, 1, 5, 7-14, 17-18, 15, 17, 16, 24-38, 20-21, 39-42. Matt. xvi. 13-18.

CHAPTER VIII.: Matt. x. 38-39; xix. 27. Mark x. 29-31. Matt. xx. 1-3, 8-16. Mark x. 35, 37-40. Matt. xx. 23. Mark x. 41-42. Matt. xx. 25-27. Mark x. 45. Matt. xviii. 11-12. Luke xv. 8, 10; xiv. 8-11; xv. 11-13, 15-18, 20-32. Mark xii. 1-8. Matt. xxi. 40-43. Luke xvii. 5-10; xii. 35-39. Matt. xxiv. 45-46, 48-51. Mark xiii. 33. Luke xxi. 34. Matt. xxv. 1-7, 10. Luke xiii. 24-25. Matt. xvi. 27; xxv. 32, 34.

CHAPTER IX.: Matt. xix. 13-14. Luke xviii. 17. Matt. xviii. 3, 5. Luke ix. 48. Matt. xviii. 10, 14, 6-8. Luke xvii. 3. Matt. xviii. 15-16. Luke xvii. 4. Matt. xviii. 17, 23-35; v. 25; xviii. 18-20. Mark x. 2. Matt.

xix. 3-6, 8-12; xvii. 24-25, 27; xxii. 16-21; xxiii. 15-22. Luke ix. 52-56; xii. 13-14. John viii. 3-11. Luke x. 25, 27, 29-35. Matt. xvi. 21. Mark viii. 32-34. Matt. xxii. 23-25, 28. Luke xx. 34-36. Matt. xxii. 31-32, 34-37, 39-40, 42-43. Luke xii. 1. Mark viii. 15. Matt. xvi. 11-12. Luke xx. 46. Matt. xxiii. 2-8, 13, 15-16, 23, 28, 27, 30-31. Mark iii. 28-29. Matt. xxiii. 37-38; xxiv. 1-4, 12, 14.

CHAPTER X.: Luke xi. 53-54. John xi. 47-48. Luke xix. 47-48. John xi. 49-50, 52-57, 7-10; xii. 2-5, 8, 7, 12-14. Matt. xxi. 10-11. Mark xi. 15. John xii. 19. Mark xi. 18. John xii. 20-28, 31-32, 34-36, 44-45, 47-50, 36, 42-43. Matt. xxvi. 3-5, 14-16, 17-20. John xiii. 11. Matt. xxvi. 21. Mark xiv. 18. Matt. xxvi. 23, 26-28. Luke xxii. 18. John xiii. 4-7, 10, 12, 14, 17-18, 21-27, 30-35. Matt. xxvi. 30-31, 33-35. Luke xxii. 35-36, 38. Matt. xxvi. 36. John xviii. 1. Matt. xxvi. 37-45.

CHAPTER XI.: John xiii. 36-38; xiv. 1-28; xv. 1-2, 4-27; xvi. 1-13, 15-31, 33; xvii. 1, 3, 6, 4, 7-11, 15, 17, 18, 21, 23, 25-26.

CHAPTER XII.: Matt. xxvi. 46-52, 55. Luke xxii. 53. Matt. xxvi. 56. John xviii. 12-14. Mark xiv. 53. Matt. xxvi. 58, 69-75. Mark xiv. 53. John xviii. 19-23. Matt. xxvi. 59-61. Mark xiv. 59. Matt. xxvi. 62-68; xxvii. 2. John xviii. 28-32. Luke xxiii. 2. John xviii. 33-38. Luke xxiii. 5. Mark xv. 3-5. Luke xxiii. 6-15. Matt. xxvii. 23, 21-23. John xix. 4, 6-15, 12, 15, 13. Matt. xxvii. 24-25. Luke xxiii. 23. John xix. 13. Matt. xxvii. 26, 28-29. John xix. 16. Matt. xxvii. 31. John xix. 18. Luke xxiii. 34-35. Mark xv. 29-32. Luke xxiii. 39-43. Matt. xxvii. 46-48, 50. John xix. 28-30. Luke xxiii. 46.

CONCLUSION

THE COMPREHENSION OF LIFE IS THE DOING OF GOOD

FIRST EPISTLE OF JOHN

THE announcement of good by Jesus Christ is the announcement of the comprehension of life.

The comprehension of life is this, that the principle of life is the perfect good. And so the life of man is just such perfect good. In order that we may attain this principle, we must understand that the spirit of life in man came from this principle. Man, who did not exist before, was called to life by this principle. This principle has given the good to man, and so the quality of this principle is the good.

Not to deviate from the principle of his life, a man must keep the only, comprehensible quality of this principle, — the beneficence of love. And so man's life must consist in the good, that is, in doing good, in love, but good can be done to men only.

All the personal lusts do not correspond to the principle of the good, and so man must sacrifice them and all his carnal life for the principle of beneficent love for his neighbours.

From the comprehension of life, as revealed by Jesus Christ, results the love of our neighbours. There are two proofs of the truth of this comprehension: one is this, that if we do not recognize it, the principle of life presents itself as a deceiver that gave to men an unsatis-

factory striving toward life and the good; the other is this, that man in his heart feels that love and doing good to his neighbour is the one true, free, and eternal life.

Chap. I. 1, 2, 3. This is the announcement about the comprehension of life, wherein men have communion with the Father of life, and so eternal life.

4. This is the announcement of good.

5. The comprehension of life consists in this, that God is life and the good, and that in life and in the good there is no death or evil.

6. If we should say that we have united with God and live in evil and death, we should either be deceived, or not be doing what we ought to.

7. Only if we live the life which he lives, do we unite with him.

Chap. II. 1. We have a teacher in this life in Jesus Christ the righteous.

2. He has delivered us and the whole world from untruth.

3. Hereby do we know the teaching of Jesus Christ, if we keep his commandments.

4. He who says that he knows the teaching of Jesus Christ, and does not keep his commandments, is a cheat, and the truth is not in him.

5. But he who keeps his commandments has the love of God. Through the love alone do we know that we are united with God.

6. He who says that he is united with Jesus Christ must live as Jesus lived.

9, 10, 11. He who says that he is in the life and the good, and hates his living brother, is not in the life and the good, but in death and evil, and does not know himself what he is doing; and blind is he who hates the life which is in him.

15. In order that one may not be blind, one must remember that everything of the world is a lust of the flesh or vanity, and all this is not of God ;

16. That it passes away and dies ;

17. But that he who does the will of God, love, abides for ever.

23. Only he who recognizes his spirit as the son of God unites with the Father.

24. And so keep that comprehension that according to the spirit you are the sons of God the Father, and then you will have eternal life.

Chap. III. 1. God has given you the possibility of being his sons, and such as he is.

2. Thus we in this life become the sons of God. Though we do not know what we shall be, we know that we are like him, and that we unite with him.

3. The hope in this eternal life frees man from error and makes him pure, even as the Father is.

4. Whoever commits a sin acts contrary to the will of God.

5. Jesus Christ appeared to teach us the liberation from sin and the union with God.

6. And so he who has united with him can no longer sin. Only he who does not know him commits sin.

7. And he who lives in God does righteousness.

8. He who has not united with God does not do righteousness.

9. Whoever acknowledges his birth from God cannot lie.

10. And so men are divided into those who are of God and those who are not : into those who know the truth and love their brothers, and into those who do not know the truth and do not love their brothers.

11. For according to the announcement of Jesus Christ we cannot help but love our brothers.

14. From the announcement of Jesus Christ we know

that we pass from death to life, for we love our brothers, and that he who does not love a brother is in death.

15. We know that he who does not love his brother does not love life. And he who does not love life cannot have life.

16. From his announcement we know love to be this, that life is given to us, and so we know that we must lay down our life for a brother.

17. So that if a man who has life and sees that his brother is in need, and does not lay down his life for his brother, the love of God is not in him.

19. And he who loves thus has a peaceful heart, for he is united with God.

20. If his heart struggles he subdues his heart to God.

21. For God is more important than the desires of the heart. But if the heart does not struggle, he is blessed.

22. For he does everything he can, the very best he can, and he does what he is commanded to do.

23. But he is commanded to believe that he is the son of God, and to love his brother.

Chap. IV. 4. Those who act so unite with God and become higher than the world, for what is in them is greater and more important than the whole world.

7. And so we shall love one another. Love is of God, and every one who loves is a son of God, and knows God.

6. And he who does not love, does not know God, for God is love.

9. That God is love we know from this, that he sent his spirit, such as he himself is, into the world, and gave us life through it.

10. We were not, and God did not need us, but he gave us life, the good, consequently he loves us.

12. No one can know God. What we can know of him is that he loves us and through this love gave us life.

11. And so, to be in communion with God, we must

be the same as he, and do the same that he is doing, that is, love men.

12. If we love one another, God is in us, and we in him.

16. Understanding God's love to us, we believe that God is love and that he who loves is united with God.

17. And understanding this, we are not afraid of death, for we have become in this world like God.

18. Our life has become love and is freed from fear and from all sufferings.

19. We love, because he loves.

20. And we must love, not God, whom we cannot love, because no man sees him, but the brother, whom we can love. He who says that he loves God, and hates his brother, is deceiving, for if he does not love his brother, whom he sees, how can he love God, whom he does not see?

21. For we have the commandment to love God in our brother.

Chap. V. 3, 4. The love of God is, that we keep his commandments. His commandments are not hard for him who, recognizing his birth from God, becomes above the world. Our faith rises above the world. Our true faith is that which Jesus, the son of God, has taught us.

8. And the spirit is in us and confirms us in the truth of his teaching.

9. If we shall believe in what men affirm, how, then, can we fail to believe in the spirit which is in us?

10. He who believes that the spirit of life in him is a spirit that has come down from above, has satisfaction in himself. But he who does not believe that life is a spirit that has come down from above, from the Father, makes God a deceiver.

11. The spirit confirms that the life in us is the eternal life.

12. He who believes that this spirit is the son of the eternal spirit and like him, has eternal life.

14. He who believes in this has no obstacles in life and everything he wishes according to the will of God is accomplished for him.

18. And so, he who believes that he is the son of God does not live in the lie and is pure from evil.

19. For he knows that the world is a deception.

20. That in himself (in man) there is understanding, so that he may find out that truth exists. But the truth is that only the spirit, the son of the Father, exists.

THE END.

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